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FRIDAY JAN. 20, 1961
3rd SHEVAT, 5721
CANDLE LIGHTING
IN TORONTO
Friday: 4:57

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

Price - 10c | AUTHORIZED AS SECOND CLASS MAIL POST OFFICE DEPT., OTTAWA | THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO | TORONTO, ONT., FRIDAY, JANUARY 20th, 1961

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A PROFILE OF ARTHUR GOLDBERG (PAGE 3)

ONTARIO JEWISH ASSEMBLY THIS WEEKEND

ALL JEWISH COMMUNITIES PARTICIPATE IN HAMILTON PARLEY

DIEFENBAKER WILL RECEIVE ISRAELI AWARD ON TUESDAY

John R. Devor, General Chairman of the Toronto Israel Bond Committee announced that Mr. Mark A. Levy, prominent business and community leader has been appointed to serve as Chairman of the Ambassador's Ball which will take place on Tuesday, January 24th, in the Canadian Room of the Royal York Hotel.

Mr. Levy is a member of the Board of Trustees of the United Appeal, a Director of the Canadian Council of Christians and Jews, and has long been in the forefront of community efforts in support of the State of Israel.

In accepting his appointment, Mr. Levy stated:

Stresses Israel-Canada Relations

"I feel deeply honored to accept the chairmanship of this distinguished event, which traditionally mirrors the warmth and friendship of Canada for the State of Israel. The Ambassador's Ball has each year been a gala event, but this year it takes on the stature of an historic occasion.

The "Canada-Israel Friendship Award" which will be presented to Prime Minister John Diefenbaker at the Ball, reflects not only the close ties between Canada and Israel, and the deep yearning of the people of Canada for peace, but is, moreover, a tribute to the policy of our country in extending a helping hand to the newly developing nations of the world".

CH'MAN, ISRAELI BALL

MARK A. LEVY

GROSSMAN AT JIAS MEETING WARNS AGAINST NAZIS AND COMMUNISTS

The Hon. Allan Grossman, newest cabinet member of the Government of Ontario, told the JIAS annual meeting here on Sunday that we should fight all manifestations of Totalitarianism — Red, Brown or Black — in order to defend democracy.

Mr. Grossman stated, i. e.:

"I am going to discuss one aspect of inter-ethnic relations which is creating a problem and which might get worse unless level heads prevail. I am referring to the recent controversy, stirred up (in my view by some misguided person) regarding this business of alleged Nazis and Communists among ethnic groups. I caution these people to cease generalizing. It is against Jewish tradition and against democratic tradition to ascribe all virtues or all faults to any one particular ethnic group. All groups are made up of human beings and therefore are subject to human foibles.

"....Let me state unequivocably and most emphatically for the record so that I shall not, I hope, be quoted out of context, that — as Canadian and as Jew, I hate every form of Totalitarianism, Red, Brown or Black.

"Nazism and Communism are vile and ugly, and we should be ever alert whenever and wherever they rear their ugly heads.

"It is unfair to expect from a victim of Communism (and by this I refer to individuals as well as groups) to adopt a Laissez Faire attitude toward the ever-present Communist tyrants. It is equally unfair to demand that those who are the tragic remnants of the Nazi Holocaust, should forget what Hitlerism and Fascism mean.

"Our job is to convince all people that there is no value in giving so-called grade-marks or establishing a priority list of the relative evils of any particular brand of tyranny, whether it is Communist or Hitlerite.

We should make it clear that you cannot be against Nazism and for Communism, or against Communism and for Nazism, and still be considered a believer in freedom".

AT AMBASSADOR'S BALL

LEADING CHURCHMEN AT BALL

Tangible evidence of Canada's important role as leader of the Middle Powers in relation to the emerging African nations is demonstrated by the appointment of the Honorable W.M.Q. Halm, Ghana's Ambassador to Washington, who will serve as personal representative for President Kwame Nkrumah at the Ball. Emissaries of many foreign governments, leading Churchmen, as well as leaders in the civic and cultural life of Canada will attend the Ball as special guests.

The Ambassador's Ball is under the distinguished patronage of His Excellency, Yaacov Herzog, Ambassador of Israel to the Dominion of Canada.

CANADA'S DIEFENBAKER

18th CJC CONFERENCE OPENS SATURDAY NIGHT

Friendship Among Groups Stressed

"The positive achievements and improved relations between ethnic and religious groups in Canada have much more significance than any minor manifestations of so-called neo-Nazism on the Canadian scene", Sydney M. Harris, national chairman of the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai Brith, told THE CANADIAN JEWISH NEWS.

Mr. Harris, the chairman of the 18th Regional Conference of the Canadian Jewish Congress, is preparing to tell the delegates at Ontario's Jewish Assembly this coming week-end that these are the "facts of life" about the present Jewish position in our Province and in the country at large.

Every Community To Participate

The Conference will open Saturday night, January 21st, at the Jewish Community Center in Hamilton, Ont. and will continue there throughout Sunday. It will culminate with a dinner-meeting.

Tho most prominent leaders of Canadian Jewry and delegates of every Jewish community will participate in this conclave.

Speaking to the reporter of THE CANADIAN JEWISH NEWS on the eve of this historic gathering which has aroused profound interest in all Jewish circles, Mr. Harris made the following points:

News without Headlines

....The purpose of my report to the Conference will be to divorce the essential from the irrelevant as far as the present situation of the community is concerned. Certainly, more important, but less dramatic, than some headlines is the fact that we can relay to the representatives of Ontario Jewry what has been achieved in the field of better relations among all groups comprising the people of Canada. The most important of these achievements, which cannot be publicized, are the efforts to establish a mutual understanding among different groups, — in various ethnic and religious strata.

There should definitely be no hysteria because of the fact that some manifestations of anti-Semitism are played up by some newspapers.

Oelbaum To Open Assembly

Mr. Harris also told us that one session of the Conference will be closed to the press so that it could deal effectively with all these problems.

J. I. Oelbaum, veteran leader of Toronto's Jewish community, will chair the opening session Saturday night and will deliver the opening remarks.

Others to address this session are: the mayor of Hamilton; Mr. Albert State, president of the Hamilton Council of Jewish Organisations; Dr. S. B. Hurwich, noted Toronto leader; Sheldon Kert; Shammai Ogden; Dr. Samuel M. Blumenfield.

To Discuss Education

A special session devoted to adult education will be subsequently held with the participation of: Julius Hayman; Mrs. B. Cooper; Paul Hanover (Hamilton); Rabbi R. Belson (St. Catharines); Dr. J. Ennis (Welland); Dr. B. Blackstein (Niagara Falls); Dr. J. Klinghofer; Rabbi J. B. Friedberg (London).

Sunday morning's breakfast session will be devoted to formal education. Participants: Dr. H. O. Singer (Welland); Dr. J. Diamond: I. Shulman (Belleville); W. Aber (Galt); Rabbi G. Klein (Guelph); Frank Rubinstein (Hamilton); Rabbi P. Rosensweig (Kitchener); Y. E. Lipsitz (London); M. Black (Peterborough); Sidney Hoffman (St. Catharines); Harry Steiner.

Public Relations — Topic

A public relations session will follow in which will participate: Harold Vaisler (London); Sidney M. Harris; Marvin Sharpe (St. Catharines); Dr. M. Adelman (Windsor); Max Sherman (Brantford); J. Lieberman Q.C. (Kitchener); Norman Kraus (Welland); Saul Berlin; Jerry Spiegel (Sudbury); M. C. Kirk (Sarnia); Wm. Stemeroff (Oshawa); Isidore Black (Peterborough); B. G. Kayfetz; Rabbi B. Baskin (Hamilton).

Grossman Honoured

The luncheon session will be chaired by Prof. J. Finkelman, Q.C. At this session, Hon. Allan Grossman, M.P.P., will be honored and Saul Hayes will deliver an address on "Agenda 1961".

Gasner On Religious Welfare

The important Communal Services session is to be chaired by J. Sidney Midanik. Meyer W. Gasner, vice-president of Canadian Jewish Congress, will discuss the religious welfare program of Congress. Mr. M. A. Sumner (Windsor) will speak on community services and Samuel J. Sable, president of Toronto's Jewish Welfare Fund, will speak on fund raising. Mr. J. I. Geller will introduce the problem of youth.

Many Participants

The following will participate in the concurrent workshops: Dave Hoffman (Hamilton); Rabbi Karpol Bender (Kingston); Saul Halperin (St. Catharines); Jack Rosen (Kitchener); N. Shemen; B. Ennis (Welland); Paul Abeles (Brantford); Saul Einhorn (Oshwa); Rabbi A. M. Babb (Peterborough); A. B. Gillick (London); Max Levy and Mrs. M. Levitus.

Also: Jack Foster (Guelph); Max Saltzman (Galt); Mort Revzen (St. Catharines); Me. Sorffer (Windsor); Miss F. Hutner; Lou Kurman (Hamilton); Mrs. Abe Levine; Dr. M. H. Hoffman (Kitchener); Harold Rosberg (Niagara Falls); Dr. M. Pearlman (Sarnia); Stanley I. Shier; David Andrews; Joseph Eisenberg (Windsor).

Reports on credentials will be by: Mrs. A. L. Soles and Bryant Kassirer.

Speakers at the dinner meeting will be: Sydney M. Harris; J. Finkelman; Samuel Smurlick (Hamilton); Samuel Bronfman (Montreal), leader of the World Jewish Congress and the Canadian Jewish Congress.

N. Y. PROTESTANTS OPPOSING BIGOTRY

BISHOP JOINS FIGHT AGAINST ANTISEMITISM

SCARSDALE, N. Y., — The Presiding Bishop of the Protestant Episcopal Church gave his support to the Scarsdale rector who had denounced anti-Semitism among his parishioners.

The rector, the Rev. George F. Kempsell Jr. of the Church of St. James the Less, announced last week that he would not welcome to holy communion those of his parishioners who had acquiesced in barring a convert from Judaism at a Christmas debutante ball.

The Right Rev. Arthur C. Lichtenberger, head of the church in the United States, said Father Kempsell was "absolutely correct in his action". He added: "This was a fine thing to do. We support his position fully".

Ben Gurion-Lavon Peace?

JERUSALEM, (CJN) — Premier David Ben Gurion temporarily retracted his threat to resign because of the rehabilitation of former Defense Minister Pinhas Lavon. Mr. Ben Gurion told reporters on Sunday after a cabinet meeting chaired by President Yitzhaq Ben Zvi that the crisis had been temporarily averted.

Mr. Ben Zvi told Ben-Gurion that unless he desists from further public attacks against Lavon, the president would dissolve parliament and call new elections. Ben Gurion last week called Lavon "a liar". The majority of the premier's own party, Mapai, is reported to be backing Lavon. The cabinet also issued a statement that reconciliation between Ben Gurion and Lavon is "probable".

COMPROMISE SOUGHT IN RABBINATE CONTROVERSY

TEL AVIV, (JCNS) — The Mapai's Rabbinate Election Committee, headed by the Yemenite member of the Knesset and Deputy Speaker Mr. Israel Yeshayahu, has prepared a compromise agreement with the National Religious Party, according to which neither Rabbi Nissim nor Rabbi Shlomo Goren would be candidated for the Chief Rabbinate.

If the proposition is accepted Mapai would be ready to propose the postponement of the elections for several weeks, and join in a renewed effort to persuade Rabbi Soloveitchik of Boston to accept the post of Ashkenazi Chief Rabbi of Israel.

The Mapai proposition is aimed at satisfying both the Religious Bloc, which opposes Rabbi Goren, and the Sephardim who object to the re-election of Rabbi Nissim. If agreement is reached, Rabbi Goren would be nominated by Mapai to serve as Jerusalem Chief Rabbi and President of its Beth Din, in succession to the late Rabbi Pessah Frank.

As for Sephardi Chief Rabbi, Rabbi Ovadia Yossef is likely to succeed Rabbi Nissim who will then become Sephardi President of the Jerusalem Beth Din, together with Rabbi Goren.

B. G. "Heresy": Saul Greater Than David

JERUSALEM, (JCNS) — Mr. David Ben-Gurion described Saul as the faultless King of Israel", while attempting to debunk King David, during a Bible Circle Night meeting at his Jerusalem home last Saturday.

The Prime Minister came especially from his retreat of Sde Boker in order to challenge Professor Shmuel Yeivin's analysis of Saul's defects. In the traditional manner Yeivin had held that King Saul was an inflexible dictator.

During the general discussion which followed, Mr. Ben-Gurion described Israel's first monarch as a fighter and a great hero, big hearted and spurning flattery, a modest King who managed to build his kingdom out of anarchy.

This, said Mr. Ben-Gurion, was in contrast to King David who was unjust and has been much overglorified by Jewish writers. He declined to expand on his views, saying he feared a public outcry such as the one which followed the enunciation of his Exodus theory. But he promised to give a lecture next fortnight on Saul and Jonathan.

Commentary • By M. J. Nurenberger

ROCKWELL AND THE BOSTON IRISH

I'd have given my last green tie to have been in Boston Sunday to see the Irish reception for George Lincoln Rockwell. I can visualize Boston's Irish and Jews joining forces against the self-styled American Hitler when he tried to prevent the presentation of EXODUS.

One must know Boston intimately to imagine what would happen in that most exciting of all cities when such grouches as Rockwell and his sour pusses in uniform invade it.

* * *

For decades Boston has been a miracle, so far as cities go — an island of Irish humor plus Jewish wit surrounded by staid New England snobbishness. When the jolly Irish and Hasidim jointly began the invasion of Boston, the first victim of this joint operation was the allegedly teetotaling, hypocritical Back Bay. From the Commons to the Charles River, across the bridge to Cambridge, the face of Boston had changed to make it what it is today — a city of this unique brand of culture and wit peculiar, believe it or not, to two races on earth, the Irish and the Jews. I believe that the joie de vivre, which characterizes Jews and Irishmen under the most trying circumstances, is a product of men and women who remained creatively happy under the knout of vilest tyranny.

* * *

It is no accident that James Joyce created the pathetic character of Bloom in Ulysses, a figure that may seem unsympathetic but whose contours move us because of the author's genius for love of his fellow-being.

The odd circumstances under which Irishmen and Jews lived for generations made them creators of the most inspiring pages in the world's literature. Writing in foreign tongues, they nevertheless excel in expressing themselves beautifully. This strange affinity reminds me of Yeats' verse —

"...A mind Michael-Angelo knew
That can pierce the clouds,
Or inspired by frenzy
Shake the dead in their shrouds;
Forgotten else by mankind,
An old man's eagle mind".

What is the distinctiveness of this Irish-Jewish spirit which makes it unconquerable? Is it the challenge of Diaspora, the apparent destiny of both races? Is it the lack of territorial and imperial ambitions? Or, perhaps, it is all of these elements combined into one — the natural pursuit of happiness for oneself and for all.?

George Lincoln Rockwell aspired to conquer Boston. His henchmen in swastikas picketed the film, Exodus, depicting the Hebrew underground struggle in which so many Irish gallantly joined with the Jewish fighters for freedom.

After eggs and tomatoes were hurled at him, he finally left Boston. He must have thought of this strange combination of Jewish esprit and Irish wit which expelled him from the Hub.

I love Boston because of this Jewish-Irish peculiarity. It is a characteristic which, today, has left its imprint upon the spirit of America. Thus it is not the Jews against whom Rockwell thugs rioted who are the foreigners. It it the swastika with its ugly head that will remain alien to this continent. For the Rockwells will never erase the influence of Jerusalem and Dublin from the face of America.

MOSLEM QUEEN INAUGURATES ISRAEL FAIR

TEL AVIV, (JCNS) — Queen Farah Diba of Persia, officially inaugurated the Israeli Pavilion in the "Women's Achievements Exhibition" opened last week in Teheran.

The participation of Israel, among 30 other countries from Asia, Europe and America, was assured despite constant Arab pressures and after Queen Farah rejected Arab threats to boycott the Exhibition if Israel was allowed to take part in it.

It is understood that Princess Ashraf, the Shah's twin sister was particularly interested in Israel's participation in the Exhibition.

This is the first time Israel is taking part in an International Exhibition in Teheran.

Last month, Mrs. Zila Shoham represented WIZO at an International Women Parley convened by UNESCO in Teheran to discuss problems of promoting women's rights and comparing their salaries with men. Mrs. Shoham's lectures on Israeli women's achievements were highly praised. They were printed by the Secretariat of UNESCO and distributed among various womens organisations in Persia.

Germans Moving Against 754 Hitlerite Criminals

LUDWIGSWURG, (JCNS) — The local Central Agency for the investigation of Nazi crimes has acted on a total of 754 cases against Nazi criminals so far. Of these cases 358 were still pending at the end of last December, while all others had been handed over to the competent legal authorities to prepare court action against the Germans involved. This was stated here last Saturday by a spokesman for the Centre.

It is expected that the Agency will have completed its task by 1962, he added. During the first year of its existence, in 1959, the Agency handled over 400 cases, of which 282 were tranferred to public prosecutors in various parts of Germany. Several trials based on the findings of the Agency have already taken place and many more will follow in the near future, the biggest being that of several hundred persons charged with crimes at Auschwitz.

Toronto Zionist Leaders To Report On Congress

A special report meeting on the deliberations of the 25th World Zionist Congress recently concluded in Jerusalem will be held at the Zionist Centre, 651 Spadina Avenue, on Wednesday, January 25th at 8:30 p.m.

Sol D. Granek, Chairman of the National Executive Board of the Zionist Organization of Canada, and David Peters Q.C., President of the Central Division Z.O.C., who attended the Congress, will give a detailed description of the proceedings and resolutions passed at this very important world gathering of Zionists.

Controller Philip Givens and Dr. George Liban, who attended the World Conference of the United Israel Appeal in Jerusalem, will report on the proceedings of this world conference at the above meeting.

We are sure that this report meeting will be of the greatest interest to all members of the Jewish community and we should like to invite friends and guests to join us at this informative meeting which will be chaired by Harry Zifkin, President of the Toronto Zionist Council.

Named Leaders In U.J.A. Drive

Sam Zeldin, Albert Latner and Moe Emer, chosen Men of the Year in the 1960 United Jewish Appeal Campaign, have again taken on the Leadership of the pace-setting 1961 Construction Division

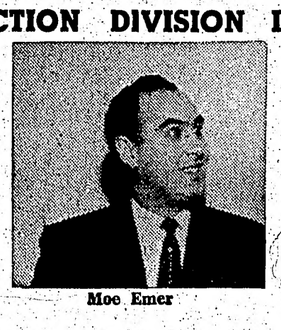
Max Tanenbaum, Chairman, in making the announcement of these appointments stated that — "These three men assure the Construction Division of dynamic, aggressive and experienced leadership. I am pleased to have their support."

Alex Grossman, Noel Zeldin and Jack Rebick, who are jointly in charge of Advance Gifts in the Construction Division, have also been key leaders in this division for the past several years.

Moe Emer said — "we all realize the importance of the Construction Division this year and it is because of our overwhelming desire for a record-breaking campaign that we agreed to take on, collectively, the Leadership duties of this division."

CONSTRUCTION DIVISION LEADERS

Albert J. Latner



Moe Emer

Samuel Zeldin

Eight from Toronto Participate in World Congress of Polish Jews in Israel

On the 14th of January, 1961, the World Congress of Polish Jews opened in Tel Aviv.

The World Congress of Polish Jews has been organized by a number of very prominent Jewish personalities, now living in Israel. Chairman of the preparatory Committee is Engineer Anshel Reis. Other active members include: Dr. Tartakower, Dr. Kubovi, Nir-Rafalkes, Minister Ben-Tov, Rabbi Levine, Zerubavel and other. The Congress sessions continued for five days. One of the sessions was held taot, (The Kibbutz of the Ghetto at the Kibbutz Locnamei Haget-Fighters).

Eight delegates from Toronto, all Polish-born Jews, represent

(continued on page 8)

Fewer People Left Israel in 1960

JERUSALEM, (JCNS) — About 23,650 persons entered Israel as immigrants during 1960 and 7,000 left the country as emigrants, according to provisional figures provided the Central Bureau of Statistics yesterday.

In 1959 about 9,500 left the country, while 23,045 entered as immigrants. This is 2,500 fewer emigrants and about 600 more immigrants.

Tourists in 1960 totalled 117,661 as compared with 80,104 during 1959.

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PUBLISHED EVERY FRIDAY

Dorothy C. Nurenberger, Publisher
M. J. Nurenberger, Editor
1396 Eglinton Ave. West., Toronto (10), Ont
Telephone RU. 7-6031
VOL. II, NO. 3 (56)

Subscription: $5.00 Per Year; Foreign: $10 Per Year
Authorized As Second Class Mail, Post Office Department, Ottawa
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THE ASSEMBLY IN HAMILTON

The 18th Conference of the Jewish communities of our Province meeting this week end in Hamilton will certainly become a milestone in the history of Jewish endeavour in Ontario.

Ontario has become in recent years the very centre, the very heart, of Jewish communal effort in Canada. Toronto leads all Canadian cities in fund-raising, both for local needs and for overseas aid. The communities in the Province are becoming more conscious than ever of their solidarity with Jews the world over, fighting for physical existence and spiritual renaissance. Many a community in Ontario serves as an example to larger Jewish centres for its loyalty to Jewish causes.

In brief, one can state without exaggeration that the Jewish community in Ontario is a vibrant assembly of Israel permeated with the finest of the traditions of our people, living according to the legacy and heritage of generations that made Universal Israel what it is today.

The Conference of the Canadian Jewish Congress, the representative body of all our communities, is not meeting to revel in its glory. Rather it is a conclave of leaders and workers concerned with all phases of Jewish living and Jewish existance here and the world over, with an eye towards the future.

Abba Eban, the brilliant Israeli statesman, told the World Zionist Congress two weeks ago that Zionists should not concentrate on Israel at the expense of the Diaspora. Israel and the communities abroad are inter-dependent and interwoven in one destiny. Here in Ontario fortunately we have been acting according to this logical and realistic approach for the promotion of the interests of our people. We have been in the forefront of the supporters of the State of Israel while labouring simultaneously for Jewish education, Jewish philanthropy, an organized, disciplined community right here at home. We have been following the ancient precepts that one should always give precedence to local needs.

It is hard to say whether local needs should always be **first** consideration. Sometimes international problems, universal needs become indirectly local interests if they affect the lives of people at home. This is probably true in our case. And it is certainly a tribute to our enlightened leadership that it found the proper balance in evaluating the ratio in distribution of energies.

The Canadian Jewish Congress has proven that it can ably represent the interests of our people. Its prestige is the result of its effort. It acts within the historic perspective of a Jewish community.

When the delegates to the 18th Conference of the Canadian Jewish Congress meet in Hamilton not only will they evaluate the past. They will analyse the situation prevailing in the country; they will contemplate the entire vista of the foreseeable future and from this view point formulate tasks and duties lying before us.

In this spirit we wish the Conference well. We shall follow its deliberations with wholehearted attention, convinced that all, leaders and delegates, will rise to the level of the program for 1961: rendezvous with destiny.

CAIRO "WARNS" AGAIN

An old Yiddish proverb says that when God wants to punish someone, He deprives him of brains. This seems to be the case of Nasser. The latest, most-convincing proof -- a report from Cairo about a new threat to Washington.

A spokesman for the Government of the United Arab Republic declared last week the Arabs were ready to resist any "pressures" President-elect John F. Kennedy might apply on them to fulfill "campaign promises" to Zionists.

The statement, read before the National Assembly, called on the President to cut off all aid to Israel until she abided by the "tens of United Nations resolutions" she had "fleeted".

The statement was made by Zulticar Sabry, Deputy Foreign Minister, in answer to a question put to him formally by a deputy. Mr. Sabry spoke in the absence from the country of President Gamal Abdel Nasser and Foreign Minister Mahmoud Fawzy.

Mr. Sabry was asked in the question: "What measures has the Government taken in reply to the naked interference in our internal affairs as represented by statements by Kennedy (when a candidate) who promised the Jews to open the Suez Canal".

The Deputy Foreign Minister quoted Mr. Kennedy as having said before the Zionist Organization of America last Aug. 25 that he considered it necessary for the United States and other maritime powers to use their influence to open the Suez Canal to Israeli ships. Mr. Sabry referred to President Nasser's Victory Day speech in Port Said on Dec. 23, in which he asserted that the operation of the canal was an internal affair of the United Arab Republic.

In his address to the Zionist Organization, Mr. Kennedy said that influence of the United States "and other maritime powers must be brought to bear on a just solution that removes all discrimination from the Suez Canal".

Mr. Sabry said Mr. Kennedy had forgotten that, while Israel was calling for the United Arab Republic to carry out the United Nations resolution on opening the canal to Israeli ships, there were "tens of other resolutions" on the Middle East that Israel had flouted.

He said Israel had "boycotted" the Mixed Armistice Nations, in one resolution, which should arbitrate disputes and incidents along the Israeli-Arab borders. He asserted Israel had "torpedoed" that resolution and addedd, "Now all Kennedy has to do is withhold aid from Israel to make her come back on the right road."

The Foreign Ministry spokesman noted that Mr. Kennedy had told one audience the United States foreign policy was aimed at "ending the state of war between Israel and the Arab states".

He said the President-elect was "forgetting that the Arab people consider themselves in a state of continuous readiness against Israeli aggression".

Mr. Sabry said that Mr. Kennedy, in stating on another occasion that "Israel was here to stay, forgot that abnormal beings cannot remain, especially if they live as blood suckers of the people".

"We will not hesitate to treat him on the basis of such statements and acts in accordance with the policy which we believe is right for the benefit of the Arabs and humanity," he said.

The question remains: What will **they** do? What **can** they do? Will they wage war against peace?

PRESIDENT KENNEDY - LEADER OF THE WEST

The presidency of the United States is not the concern of the citizens of that country only. In a sense, because of the U.S. power and influence and because of its leadership of the free world, the President of the U.S. is indirectly the leader of all nations belonging to the Western Alliance. We dare say that, even behind the Iron Curtain, the man in the street considers America the vanguard of all those who value freedom.

Thus the inauguration of John F. Kennedy as President of the United States is of universal interest and world-wide significance.

It is generally admitted that the new President has made a good start. His administration will include men and women of all groups who **are** the American people — Jews, Catholics, Protestants, Negroes. For the first time the religion or race of a cabinet minister is being ignored in favor of the higher consideration: whether **the one** is qualified to occupy the post.

Mr. Kennedy's selection of cabinet members is a tribute to his intelligence, liberalism and devotion to the true interests of America. It is furthermore a good omen for all the peoples comprising the Western Alliance. It demonstrates a new spirit of equality which the new leader of the Alliance has introduced.

The election of Kennedy in general is a tribute to the people who chose him. They were determined to disregard the religious issues which some tried to inject into the campaign.

Thus the Kennedy presidency opens a new era in the history of America. Since all of us are involved indirectly in the destiny of the United States, whether we will it or not, we all hope that President John F. Kennedy will succeed.

Kennedy has very difficult problems confronting him. His leadership will be tested immediately. He will have to translate campaign promises into achievements. He will have to prevent the onslaught of the coalition of Southern Democrats and Right Wing Republicans against his New Frontier program. This coalition has been actually controlling the United States Congress since the end of the New Deal. The following months will prove whether Mr. Kennedy's victory was sufficiently decisive to enable him to break up that coalition. Will the South follow suit? And if it doesn't — what will become of Mr. Kennedy's pledge to tackle the racial problem?

However the most complex challenge facing Kennedy lies in the field of foreign affairs. He made promises in this realm too. He won the moral support of many members of his Alliance because of his program. But will he **really** succeed where the preceding administration failed? Can one rightfully assume that Russia will be more amenable to Kennedy than it was to Eisenhower if Kennedy is determined to halt the spread of Communism throughout the world? Can Kennedy solve the problems of China, can **he** succeed at a Summit Meeting?

All these grave concerns which preoccupy today the citizens of the United States are shared by the peoples of the Free World, — nay, of **all** peoples outside of, and behind, the Iron Curtain.

As the United States moves ahead in forging its glorious destiny under the new administration, certainly its closest neighbors and allies are hoping that the change has been for the best.

"... and then Belgians went and left. The silly asses ... !"
Manchester Guardian

THE LIGHTNING

By NATHAN ALTERMAN

The noise of rain came down. But you did not awaken.
The stormy, tattered rain was hurled in wild profusion.
And there behind my back the city was illumined
by beauty of lightning and its mad confusion.

The Shadow of death in its gloom. The conquest of death in its chill.

And falling like the walls. And like the walls returning.
And on the house it bursts and seven times it rends it from the black—entire !—into the burning.

Night of flood and lightning ! Night of youth's warm breath !

Night of strength ! Your face in sleep is bright with flame.

Like this we longed to have you, daughter, in our youth, thus did we wait for you when Sabbath came.

I look. I look at you still. I shall not alarm you.
And you unseeing slumber, in blackness and in burning.

And I shall bring upon you happiness and youth,
but you shall never know them, dead beyond returning.

And upon you I shall bring your beauty that is dead
and your cracked lips, my daughter, smiling kindness,
for outside there is lightning, terrible it stands,
but my house and I are flooded with blindness.

Translated from the Hebrew by Shalom J. Kaan

A RELIGIOUS GENIUS

By ZVI KURZWEIL

The Rediscovery of Franz Rosenzweig

Philosopher Explains One of The Most Puzzling Jewish Thinkers

Franz Rosenzweig's work in the field of Jewish education may be interpreted as a reaction to the rapid and sustained process of German-Jewish assimilation which had started with Mendelssohn and Weisel and continued throughout the nineteenth century and well into the twentieth. Viewed biographically, it may be regarded as a reflection of Rosenzweig's spiritual development, leading from complete estrangement from Judaism towards an ever deeper personal involvement in matters of Jewish faith and religious practice.

He spent his most formative years in an atmosphere of assimilation engendered by emancipation, enlightenment, and German idealist philosophy which was still in vogue in his student days. The conscious attempt of German Jews to water down the distinguishing features of their Jewishness and identity themselves with the non-Jewish culture surrounding them had been part of the Rosenzweigs' family tradition.

TALMUD TOLERATED

Franz Rosenzweig's great-grandfather, S. M. Ehrenberg, was the headmaster of the Jewish Free School of Wolfenbuettel, which was run on progressive lines in the spirit of Naphtali Hertz Weisel, the "liberator" and arch-reformer of Jewish education in Germany. Zunz, a pupil of Ehrenberg, characterised that school in the following words: "The institution was originally a Talmudic school in which a few general disciplines were tolerated, later a scholarly institution in which Talmud was tolerated, and finally a high school without Talmud instruction".

His home was cultured, but it lacked a Jewish atmosphere. The Judaism of his parents was a veneer, lacking roots and depth. His parents' ignorance of things Jewish is best illustrated by Franz Rosenzweig's literary attempt at a satirical, or rather tragi-comical, presentation of his own circumcision ceremony. His parents did not appear to have been aware of the fact that the baby had to be given a Hebrew name on that occasion, nor did they remember the Hebrew names of their own forebears, a fact which caused great embarrassment. Some thirty years later, when he was a young officer in the German army, Franz Rosenzweig's diet was reinforced by a regular supply of bacon and ham sandwiches dispatched to him by his own mother.

NOT A MYSTIC

In view of such a home background it is not surprising that the young Franz Rosenzweig, under the influence of his friend Eugen Rosenstock, a Christian of Jewish descent, decided to embrace Christianity. However, it is rather paradoxical that he wished to enter Christianity as a Jew, with a fuller experience of Judaism than he had previously possessed. Because of this wish he decided to visit a synagogue on the Day of Atonement, 1913, prior to accepting baptism. According to Nahum Glatzer this visit was of decisive importance in his spiritual development. "He was halted on his way and called back into Judaism. This event came about with that suddenness and in that spirit of absolute finality reported in great conversions".

Glatzer bases the story of Rosenzweig's conversion on the version of Rosenzweig's mother, who had confided it to him, but adds that "this contention could only be convincing if confirmed by some internal evidence".

However, the internal evidence of Rosenzweig's writings does not corroborate Glatzer's supposition, on the contrary, it seems to make it appear rather unlikely. Rosenzweig was not a mystic.

DISAGREED WITH BUBER

In a letter addressed to Mawrik Khan on October 19, 1918, he speaks strongly against the acceptance of mystical experience as the basis of one's faith. This he regards as a characteristically Christian approach. The Jewish approach to religion, in his view, is practical and pragmatic. Judaism has to be "tried", studied, and lived. Nulla dies sine linea Hebraica (no day without a line of Hebrew) was his motto.

Mystical experience lies far in the past, at the birth of the Jewish people (a possible hint at God's revelation to the forefathers and the Convenant on Mount Sinai). Quoting from the Passover Hagada that "in every generation it is the duty of each individual to regard himself as though he had gone forth out of Egypt", he insists that the Jewish approach to religion is "to remember", to enter into the collective experiences of our people and to identify oneself with them rather than to wait for an individual revelation. Moreover, personal "revelation" and religious ecstasy do not prove anything. On this point Rosenzweig clearly dissociates himself from the teachings of "Rabbi Martin of Heppenheim" (a rather ironical appellation of Martin Buber, Rosenzweig's admired teacher and friend, who had then taken up residence in the suburb Heppenheim, near Frankfort on Main). It was Buber who, with his rediscovery of Chassidism, had made the talk about mystical experience and religious ecstasy fashionable in Jewish circles, but Rosenzweig clearly rejected Buber's approach ("Hinaus also uber Buber").

ADMIRED "AUTHENTIC JEWS"

A real factor in the story of Rosenzweig's conversion to Judaism was his first contact with East European Jewry. At the end of the First World War he visited Warsaw and spent a few weeks there. He was strongly impressed by the pulsating Jewish life which he found in the Jewish quarters of Warsaw. "I can well understand that the average German Jew, just because of his Philistine and bourgeois character, no longer feels any kinship with the East European Jew; but I, and people like myself, feel it very strongly and immediately".

Rosenzweig admired the matter-of-course Jewishness of the Ostjuden, who would never dream of hiding that they were Jews. He was deeply moved by their prayers ("Such praying I have never known before"); their religious chanting, and their celebration of the "Third Meal" on the Sabbath before nightfall.

His keen interest in Jewish education led him to the Warsaw chedarim, the Jewish schools, where he engaged the children in lively conversation. Contrary to the denigrating observations about the cheder of men such as Weisel and other Haskala writers, Rosenzweig had only praise for the Jewish education given in the East European cheder. "In its actual effect the cheder is closer to the ideal of an educational institution than the West European school. The latter produces fragmentary people, totally lacking orientation, but from the cheder there springs the constant renewal of a whole people". In the same letter there is an ironic remark aimed at his own great-grandfather. "I fully understand that S. M. Ehrenberg did not like the cheder. For people who wish to have baptised grandchildren the cheder is a totally unsuitable institution".

RELIGIOUS VITALITY

In our attempt to account for Rosenzweig's return to Judaism mention has to be made of Nehemias Nobel, Rabbi of the Conservative Jewish Congregation of Frankfort, who exercised on him a strong and lasting influence. Rosenzweig admired Rabbi Nobel's personality, his imposing Jewish scholarship, and his qualities as a preacher and expounder of Judaism. It was Rabbi Nobel who had guided Rosenzweig's first steps in the study of the Talmud and opened the treasures of rabbinic literature to him. In his letters Rosenzweig speaks with deep gratitude and admiration of his "great teacher, Nobel". Needless to say, these letters do not indicate Rabbi Nobel's feelings towards Rosenzweig, nor do we know whether he fully appreciated Rosenzweig's singular qualities and his importance for German Jewry; but the mere fact that Rabbi Nobel intended to ordain Rosenzweig as a rabbi and .... actually prepared him for his rabbinical ordination shows that he had a high regard for him.

After Nobel's sudden and untimely death Rosenzweig felt like an orphaned son. "His life was so intimately bound up with mine that I feel my own life fading away without him".

Definite limits, however, are set to any attempt at "explaining" the religious conversion of a man. Many a German Jew must have come into contact with East European Jewry without being influenced one way or another; and as for Rabbi Nobel, it is clear from Franz Rosenzweig's letters that Buber too... made his acquaintance, but was not impressed by him. Ultimately the deepes cause of Rosenzweig's return to Judaism lies in his unique personality. The receptiveness of his soul, his religious susceptibilities and idiosyncrasies, or, in one word, his religious genius. To his mother his interest in Judaism and Jews appeared as something in the nature of an obsession. To us it appears as a marvel of Jewish vitality, resilience, renewal of heart, and capacity for teshuvah.

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THE LIGHTER SIDE

By Gabriel Prevor

NO CHOPPED LIVER IN ISRAEL?

At Least, That's What Jill Haworth, 15, Found When She Starred on Location in a Holy Land Film

There she was, minding her own business at the Corona Stage School, in London, England, studying arithmetic and spelling, as well as acting, dancing, and other things pertaining to the theatre, when an American man said to 14-year-old Jill Haworth, "How would you like to be a motion picture star?"

Jill, who has become 15 since that day — she was born on August 15, 1945, which was a happy day for all of us, because it happened also to be Victory in Japan Day—said recently in a visit to our office that if anybody had had a feather handy, she could have been knocked over with it, that surprised was she.

A STAR AT 15

"Actually," she added shyly, and you know how the British say "actually," as though it were "ekshally," "I really didn't expect to become a star until I was at least 20."

Actually, Jill, who is a sweet-faced, blue-eyed blonde child, is a co-star, not a star in Otto Preminger's movie, "Exodus," which was made in Israel with Paul Newman and Eva Marie Saint as the two stars. There is a long list of co-stars, including Ralph Richardson, Peter Lawford, Lee J. Cobb, Sal Mineo and several others.

The man who found her at the school was an emissary of Mr. Preminger's, and Jill was one of five who read for the part of Karen, a 15-year-old who lives in a children's village during the early days of the founding of the State of Israel.

"Three of us were students at the Corona Stage School," said Jill, "and the other two were German girls who were flown over to London to try for the part."

The readings took an entire week, she said, and it was an extremely nervous time. "Finally," she said, "at the end of it all, I was tested, with a stand-in

(continued on page 8)

SERMON FOR THE WEEK

INNER AND OUTER

Parliament recently debated the problem of deceptive containers. A fancy pot of cosmetics was exhibited which proved on inspection to contain little more than half the quantity it might have been assumed to contain by the average unsuspecting housewife.

The problem is not new. The Bible contains legislation calculated to prevent such deception in commercial transactions, although from the evidence afforded by the prophets it would appear that it was not always enforced or, indeed, enforceable. The Talmud exhibits a highly refined sense of business ethics which puts to shame many practices described in the Parliamentary debate. But Bible and Talmud also speak of another analogous problem which, while no more susceptible of legislation in the modern world than in the old, is of primary importance in the right conduct of life and the ultimate health and harmony of society. Thus the Bible is replete with references to the problem of the moral discrepancy between the inner and the outer man: — the Psalmist prays for deliverance from "those who speak peace with their neighbours, but evil is in their hearts"; and the rabbis discussed the moral turpitude of the disciple of sages whose inside did not measure up to his outside. Not only in the market place can appearances be deceptive.

Judaism stresses the need to adjust inner to outer life without making a fetish of it. Aware of our frailty and of the inevitable gap between our practise and preaching, it urges a constant effort to harmonise the two without that morbid preoccupation with lapsing which is so characteristic of some other religions. Odd that Judaism which so highly values truth, which conceives of truth as the very seal of God, should be so tolerant in this respect. Yet not so odd. For it is wise religion which takes psychological reality into consideration. By demanding less, Judaism, in fact, consistently obtained more. The relative lack of asceticism, austerity, and puritanism has led to more holiness and spirituality in Judaism rather than less.

Yet a point can be reached in the life of individual and society when an abnormal gulf between what is and what ought to be betokens immoral system as much as immoral man. Then the time has come to reconsider our whole attitude to the relationship between inner and outer. It is a dangerous and delicate task and not for the fainthearted. Yet unless in every generation there are men who are prepared to stake their all on tackling precisely this problem, it is morality itself which in the end suffers. If there is one thing worse than demanding too little in the sphere of religion and morals it is demanding too much. If there is one thing worse than affording ideals within every man's grasp, it is demanding impossible ideals utterly beyond, and thus affording no real factor in the conduct of life. Ideals, it has been well said, are like stars. We never reach them. We plot our course by them. It is when they are too distant even for course plotting, when man's journey through life must be conducted without any reference to them, that an excessively remote ideal, whether in the sphere of religion or morals, ultimately defeats its own purpose. Sometimes, as a Palestinian rabbi of the third century remarked, the neglect of the Law is its establishing.

ONLY IN AMERICA

By HARRY GOLDEN

WHO IS AN AMERICAN HERO?

The intense drive we display for comfort and status reveal us as the most materialistic people in the world. Yet we are the only people who take idealists for our heroes. Thomas Jefferson is a true embodiment of an American hero. But he has not been elevated because he urged the Louisiana Purchase but because he wrote the Declaration of Independence and upheld the rights of man.

We worship Lincoln because he lent the Civil War a Biblican fervor, and we say of him, in fact, "He freed the slaves" and although Lincoln was an extremely shrewd and canny politician we think of him as an unalloyed idealist (which in truth he was). But we do not think as heroes the railroad barons who laid thousands of miles of widegauge tracks across the country and laid the ties across the desert and did as much as anyone to help the North to victory because we suspect they were spanning the continent for profit (which is also true but it makes no less an achievement).

This paradox of materialist culture with idealistic folk heroes is no where more ironically played out than in the south where Robert E. Lee is worshipped with unquestioning loyalty. Stonewall Jackson, I think, was the better general. Certainly Jackson would never have invaded Pennsylvania with the crude maps Lee took along to find his way, nor would Jackson have lost touch with his cavalry, nor would we have issued an order subordinate generals could misinterpret or not pass along.

But the South worships Robert E. Lee because they know no one would ever have dared pay Robert E. Lee's hotel expenses. They worship Lee because he had no urge to write a best-selling Memoirs and because they know he he would never have asked for tax relief. The South raised this noble Robert E. Lee to saintHood because when a Life Insurance Company offered him a $30,000 a year job, Lee turned it down in order to become President of Washington University (now called Washington and Lee) at $1,500 a year.

Although materialism brings with it many virtues we shy from glorifying it and the big Hollywood producer never dreams of filming his own story of the lady schoolteacher who has dedicated her life to her pupils. This leads to another paradox, a sadder paradox. While we glorify this idealistic lady, we remain materialistic enough not to want to raise her salary.

MONEY AND FREEDOM

The interesting thing about the Bolsheviks who took over Russia in 1917 is that they didn't abolish money. Since all of them were Marxists and believed that all the ills of the world were caused by money, you'd think the first thing they'd do would be to cut out the cancer. The fact that they didn't wasn't because Marx didn't think of it. The truth of the matter was that Marx didn't understand money practically. That is, he didn't understand money in the sense most people understand money — as something you have to work for and something you have to spend every day.

Edmund Wilson in his book "To The Finland Station" says Karl Marx was an absolute neurotic about money. Though he was able to write and outline a whole metaphysical system about how the world was structured around money, he was never able to support himself by a steady job.

I do not believe that every philosopher must have a job; indead most philosophers would be better off if they didn't. But I believe the man who has been hungry has an understanding about food that the well fed man never achieves and the fellow who's worked all his life knows something about the value and machinations of money.

Another theorist to whom people listened but never completely understood was William Jennings Bryan, at one point in our history the perennial Democratic candidate for President. Bryan won his first nomination with his famous peroration: "You cannot crucify mankind upon a cross of gold."

Bryan was sure that the American farmer was always broke because there wasn't enough money in circulation. Money was tied to the gold standard. Bryan thought there would be more money if it were tied instead to silver which was the more abundant metal. Bryan was wrong, as that eminent essayist Gerald Johnson long ago explained. What made money more plentiful, though it apparently hasn't yet solved the farm problem, was by not pegging it to a metal of which there's only so much, but instead basing the Federal Reserve note on goods actually in existence.

Marx and Bryan, and thousands of economists who have fallen by the wayside of economic obscuration might each have become the prophet inspired if they had analyzed how they spent money.

In a New York restaurant I paid $2.70 for scrambled eggs with lox, bagels, and coffee. I asked the waiter how come so much? He answered, "The dishwasher gets $84 a week." He did not have to go into any further details.

I was talking with Katz of the famous delicatessen. We recalled the days when he sold a plate of corned beef and eggs and french fried potatoes and bread for 20 cents "and" interrupted Katz, "the customer used up a 16-cent bottle of ketchup, too."

Interesting thing about ketchup, it is still 16 cents per bottle, probably the only product that hasn't gone up in all these years. It may be ketchup that will finally save us from inflation.

It is my belief that if the economists would talk about ketchup instead of tight money and hard money we all would understand the whole economic process better.

LET'S APPLAUD THE POLITICIAN

Carl Sandburg did America a great intellectual service when he published his monumental biography of Lincoln. It was not so much that Sandburg rescued Lincoln the man from Lincoln the martyr and myth, or that out of every available document, letter, book, and diary he assembled the Lincoln and his times; Sandburg's great gift was that he saw eye-to-eye with Lincoln. Sandburg, like Lincoln, understood that it takes a politician to run this country. This is a hard truth to grasp, and very often even politicians don't grasp it.

But because Sandburg did, he was able to write a lasting biography. It was one of the few times in literary history — Boswell and his Johnson are another — when biographer and subject had a unanimity of mind and empathy.

Why the American people should imagine the word "politician" or a politician himself is nasty is a mystery. But it is evident they do. And, of course, they are wrong. The politician answers the noblest of all callings. It is he who resolves the interior conflicts that any community must have and by that resolution makes of the community an organic whole.

From Grant through Taft, with one exception, every President imagined himself "above" politics. All were trying to follow the image of Washington, forgetting that Washington was trying to convince the populace he wasn't a monarch. The country might very well have gone to the dogs had it not been for politicians like Theodore Roosevelt.

Theodore Roosevelt was a politician and under his Administration the country decided that while great wealth had privileges it also had responsibilities. In the history of political economy this was a profound decision, one that only a politician could enforce.

When Woodrow Wilson became President, his first declaration was that he wanted to be President of all the people and chief of his party. It shocked many, but basically Wilson was in the tradition of that consummate politician Abraham Lincoln.

The Presidents who were politicians were presidents and those who were not were bad presidents. But politics and the American people still remain in a curious state of ambivalence.

President Eisenhower also wanted to insist he was above party politics. In 1952, he told his audience the next President ought to forego "the diversions of politics and go to Korea," and added, "I shall make that trip."

Yet this was as shrewd a political gambit as Lincoln's rigging the 1864 Convention with Republican delegates from Southern states. It was shrewd because it gained Eisenhower votes and helped resolve one of the internal conflicts. It was one of the most brilliant moves in the political history of our country.

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EXPERIENCES IN 22 CZECH PRISONS -- II

I Survived The Communist Jails

The real story of the liquidation of Slansky and some Bohemian Jews

by BENNY WEIGL

In this article a Brno-born businessman now living in London, concludes the dramatic account of his personal experiences in Czech prisons. The first part appeared in The Canadian Jewish News, December 30th.

In November, 1951, the arrest of Rudolf Slansky, the party General Secretary, and other members of the party Executive Committee was made public. Again nearly all the arrested men were Jews. For the community the news came as a bombshell, because up till then it was generally believed that Jews had been arrested not because of the mere fact of being Jews but because they had committed offences. But with the arrest of the highest party members, who were Jews, it became clear that this was an organised action.

This soon became even more marked when suddenly ministers and later th President himself made speeches condemning Zionism as a bourgeois idea propagated through cosmopolitan spies to restore capitalism in the Communist countries. Because the Western Press labelled the whole action antisemitic, the party issued a statement denying this and claiming that on the contrary they were fighting against antisemitism. The statement added, however, that Israel was a capitalistic State and the arrested Jews were supporters of Zionist ideology.

REMINDED OF NAZI DAYS

At the same time two Israeli citizens were arrested - Shimon Orenstein, a business man residing in Czechoslovakia, and Mordechai Oren, a promient member of Mapam, who, while attending a trade union conference in East Berlin in December, 1951, had been invited to Czechoslovakia by the Czech trade union leader. Orenstein was given a life sentence and Oren gaoled for 15 years, but after persistent representations by the Israeli Gov't. they were released and are today back home.

The situation now confronting Jews called to mind the perilous days of 1939, when the Germans marched in. It became known that scores of Jews were being arrested who were in no way actively connected with politics and were not even members of the party. An anti-Zionist campaign was whipped up by the press, and many Jews were removed from leading posts and sent to factories or the mines as manual workers.

After my arrest in 1952 I was taken blindfolded to the dreaden special-treatment prison in Ruzyne, near Prague, which was staffed only by the most reliable members of the political police. I spent the next 18 months in solitary confinement. I was given so little to eat that my weight went down to six stone. In the early months of my captivity I would be led out at night from my cell, blindfold, into the interrogation room. There the bandages would be removed and the questioning began: "Confess, you bloody Jew. We know you are the leader of a Jewish spyring and that you want to dominate the non-Jewish world." As I had nothing to confess the interrogating officer would make me sit in a corner while he scribbled something on paper or did some drawing, all the time glancing up at me to see that I did not fall asleep. In the morning they would take me back to my cell, again blindfold and allow me to lie down until the morning bell rang a few minutes later. I was not allowed to sleep during the day. Sometimes my interrogators - they were changed frequently - would slap my face. Once when I was not called during the night and managed to get some sleep, six of them came in my cell and lashed me with rubber truncheons wrapped in wet towels, shouting: "We will show you you dirty Jewish swine. Why did you not go to the gas-chamber and make it unnecessary for us to finish the job?"

My captors changed their tactics. Now the interrogating officer would be an elderly man kindly spoken who would advise me to confess as that the beatings, ill-treatment and hunger would not be necessary. When once I asked in desperation: "What is it you actually want me to confess?" being by then quite willing to confess to anything to get away from the prison, my interrogator remarked ironically: "You know what you are here for. Nobody arrested by us is innocent."

TOO WEAK TO WALK

After about a month these interrogations stopped, and I was brought in about once every two months to be asked if I had changed my mind and wanted to confess. I was still in solitary confinement, without books or cigarettes, and was not allowed to write any letters. In one interrogation I was told my wife had divorced me, but I knew this was an invention. During the night a very bright lamp was lit in my cell. I had to sleep with my face to the door, my hands over the blanket. Summer or winter my clothing was the same - a very light linen prison suit, no socks, and a pair of old slippers. During the winter the room was slightly heated for about an hour, but to feel any warmth I had to stand next to the built-in radiator. For about a week I was suddenly put in chains, even chained to the wall. Afterwards, for a spell, in the middle of winter, the duration of which I could not assess, I was put in a completely dark cell, where I had to sleep on the concrete floor. The cell window was so high that I could not reach it. It was fixed in such a way that no one could close it. Often, instead of a meal, I had pushed through a slip of paper on which were the printed words: "Confess or you die here!"

LETTERS NEVER RECEIVED

After a few months I was so weak that I could not walk properly, and so apathetic that I did not care about anything any more. I just sat from morning to night on the little chair provided, until the bell rang and the warder came in to put my bed in position.

After about 18 months of this treatment I was one night called before a senior officer, who offered me my first cigarette during my confinement, and placed before me a 32-page statement, telling me: "Sign it, or don't sign it; it's the same thing to us. You will be convicted in any case; we have all the evidence. But for your health's sake it would be better to sign." I signed every page of the statement, with the words: Read, approved, and signed. I really did not read it at all. My only worry was getting back to my cell to get some sleep. After I had signed the officer said: "See, now you are sensible; with you it took a bit longer; that's all." He gave me a few packets of cigarettes and asked me if I had any request to make. I asked for more food, some company in the cell, and permission to write my wife. He agreed to my requests and made me write the letter to my wife straight away - only she never received it, just as she did not receive any letters at all during the next eight years.

Conditions in my cell improved. They let me get some sleep; I got better food and even medical treatment, and one day I was transferred to a larger cell, which I shared with the Catholic Dean of Bratislava, who had been sentence to eight years' hard labour for alleged anti-State activities. It is thanks to him that I did not commit suicide, because I was sure I was going to be executed.

Time passed and I gained a little weight. One day I was transferred to the Prague main prison, where I awaited trail. There I learned that it was now October 1954; that Slansky and his associated had been executed; that hundreds of Jews were in goal serving sentences of from 15 years to life imprisonment. All were labelled either American, British, or French spies of Zionist agitators. And all, of course confessed.

CONFESSION READ

When I saw the prosecutor for the first time my confession was read to me. I was the leader of an anti-State group, the aims of which were to overthrow the Government, to spy for the British, Americans and French, and to help Jews of military age to leave the country for Israel. Since I was, I was told, an ardent Zionist, I was, therefore, a trained enemy of the working class. I withdrew my whole statement and made a written complaint that my confession had been forcibly extracted from me. The prosecutor accepted it, but said: 'That won't help you". At my first trial, which followed soon afterwards, I received 25 years' hard labour. No witnesses, no proof or documents were produced. I appealed to the High State Court and one witness was called who decided to testify on my behalf after originally testifying for the political police against me. The confession, he said, must have been forcibly obtained from me, because his original statement to the police had been forced on him with the threat that if he did not sign it he would be charged with helping an enemy of the State.

The court adjourned for three weeks and more witnesses were called. It was proved during the following five sessions of the court that I knew certain diplomats, but it was clear that my connections with them were either of a social nature or the result of their being my colleagues in the office where I had worked. The court finally quashed the verdict and sentenced me instead to 14 years' hard labour. A few months later the case was reopened, because one of the witnesses had died, writing a letter to the court just before his demise. I was never able to find out what really happened. The court quashed my sentence completely and ordered a fresh investigation. After a few months I came up again for trial, as the result of which I was sentenced to four years' hard labour for knowing of Zionist and other anti-State activities without reporting them. The prosecutor appealed and I had to appear again before the high court. The sentence was altered to ten years' hard labour.

CHAINED FOR COMPLAINING

I worked in the uranium mines in Jachymov, coal mines in Kladno, at a cement factory in Banska Bystrica, making paper bags in the penitentiary at Leopoldov, and doing other tasks elsewhere. Altogether, in the eight years I had to spend in goal I was in 22 prisons or camps. Treatment varied, but the beatings-up ceased completely after 1956, when my case was re-examined. I was again sentenced to eight years' hard labour but the time I had spent in gaol during 1950-51 was not counted so, in fact, I spent over ten years in prisons and concentration camps.

Never once were any religious facilities provided. Once in the uranium mines at Jachymov, while I was in Camp U with 30 other Jews, we went just before Rosh Hashana to the Camp Commandant, Captain Palecek, and asked him for Holy-day leave, offering to make good the time we had off on the subsequent Sundays. His answer was: "Naturally, we have religious freedom here". That same night we were all forced to get out of bed and given 14 days' solitary confinement, with bread and water once a day, sleeping on the bare concrete floor without mattresses or blankets.

In 1954 I sent a memorandum to the President of Czechoslovakia, complaining of antisemitism among the police and the judiciary and about ill-treatment and slave labour. The memorandum was signed by all the non-Communist Jews in my camp and by 160 Catholic monks, whose kindness and consideration to us, although they were the worst-treated of the political prisoners, we very much appreciated. For making this approach to the President I received two months' solitary confinement, being chained up every third day, while the others who had signed the memorandum were sent to solitary confinement for 14 days.

On March 4 1960, I was released, and with the help of my wife, and other persons whom I do not wish to name, managed to get travel documents to Britain.

A CJN PROFILE

By MURRAY FRANK

Arthur J. Goldberg, Conciliator-in-chief

The appointment of Arthur J. Goldberg by President Kennedy as Secretary of Labour, is being welcomed in the U. S. as an outstanding choice. "All Sides Like Goldberg," reads a big headline in the "Washington Star." "Commendable evidence of Mr. Kennedy's effort to make use of the country's best brains," [illegible] Post" comments editorially. "Prestige for Labour Movement," says one noted columnist. "Distinctive Addition to Cabinet," says another.

Goldberg is the second Jew to be named to the Kennedy Cabinet. Earlier, Governor Abraham Ribicoff, of Connecticut, was appointed as Secretary of Health, Education, and Welfare. Two Jews as members of the same Presidential Cabinet is a new precedent in American life. It will be interesting to watch the impact of these two Jewish members of the Kennedy Cabinet on the welfare of the nation, particularly in those fields where they have direct responsibility and juridiction.

ONLY 3 PREVIOUS JEWISH MINISTERS

In general, Jews as Cabinet members are a rarity in American history. Only three such instances are recorded: Oscar S. Straus, Secretary of Commerce and Labour under Theodore Roosevelt from 1906 to 1909; Henry Morgenthau Jr., Secretary of the Treasury under Franklin D. Roosevelt from 1934 to 1946; and Lewis L. Strauss in the Eisenhower Cabinet, where he served for about six or seven months, but the Senate refused to ratify the appointment.

In announcing his selection of Goldberg for the Labour post, Mr. Kennedy described him as "an independent and creative thinker" and as "an architect of the merged labour movement in our country." For nearly a quarter of a century Goldberg has been intimately bound up with labour and union affairs in the U.S.A. and abroad.

BORN IN CHICAGO

A slim man of 52, medium height, wavy grey hair, bespectacled, and a neat dresser that is [illegible] Arthur J. Goldberg. He is a meticulous thinker, with an unusual talent for lucid exposition of the most tangled problems. He is a skilful manoeuvrer at the conference table involving labour and management controversies or crises. He has a reputation for objectivity and conciliation in labour [illegible] served as a prime factor in Mr. Kennedy's choice and which should serve Goldberg to great benefit in his post.

Goldberg, a native of Chicago was born on August 8, 1908. He has a Bachelor of Science degree in law from Northwestern University (1929) and a Doctor of Jurisprudence (1930) from the same school. He is married to the former Dorothy Kurgans, an artist, and they have a daughter and a son. During the Second World War he served as a Major in the U.S. Army.

TOP LABOUR LAWYER

He has been in law practice since 1929 and in recent years became the senior partner of the Washington law firm, Goldberg, Feller and Bredhoff. He has been specialising in labour law for many years and maintains the following positions: special counsel to the American Federation of Labour-C.I.O. (the American labour organisation with 14 million members), general counsel to the Industrial Union Department of the A.F.L.-C.I.O., general counsel of the United Steelworkers of America, and various other labour organisations.

Not only is Goldberg considered the nation's top labour lawyer, but is recognised as leading theoretician of the union [illegible] and liberal spokesman for unionism. He has often testified at hearings of Congressional committees advocating pro-labour legislation, and has also proved himself a master in negotiating contracts with management.

INSISTS ON ETHICS

He acquired national fame just about a year ago when he played a key role in the negotiations concluding the 116-day-old steel strike which was beginning to have a detrimental effect on the nation's economy.

A strong adherent of proper conduct in labour affairs, Gold-

(continued on page 8)

JEWISH MEMBERS OF KENNEDY CABINET

ABRAHAM A. RIBICOFF

ARTHUR J. GOLDBERG

DAVID E. BELL BUDGET

HUMAN RELATIONS

Giving Too Much

DR. ROSE N. FRANZBLAU

QUESTION: For two years I have been seeing a young man. He is 27; I, 19. He is a sincere and sensitive person, and professes love for me. This young man comes from a broken home. He is a college student, majoring in engineering.

We have had sexual relations, and came to the conclusion that this was not a healthy relationship, because someone would end up very hurt. I love him very much and that is one problem, because my love is much stronger than his. He feels he does not love me enough to marry me, and we both agree that marriage is not a game.

He was very much in love with a girl once, but their families broke it up. I feel that perhaps he is afraid of being rejected or getting hurt again. He is quite an intelligent person, but emotionally I feel he has not matured.

We had an agreement to see each other less frequently, because our relationship was full of tension. After a month we began seeing one another again and things are just as they had been, although the tension is not as great. Now we find that we need each other very much and that sex is not of the utmost importance. It's just knowing we are together.

ANSWER: In an aura of verbal expressions of love for each other, both of you assuage the guilt you feel - he for receiving too much, with no expectation of repaying it, and you for giving too much in the hope of buying him in marriage.

In all probability he would have gone on using you, and you, in your way, would have gone on using him, if the subject of marriage had not been brought up. Since you seem to be the stronger of the two, although you are a girl and eight years younger, perhaps it was you who raised the subject and asked for a showdown.

Homesick Daughter

QUESTION: I am a woman in my middle 30s, married for 11 years, and have two wonderful children, a girl, 9, and a boy, 5. My problem concerns my daughter. She seems to be a happy, well-adjusted child as far as school, friends and home life is concerned.

On the other hand, whenever she has to go any place, such as making a trip with her class or knowing in advance that she has to do something new, she gets spasms of nausea, stomachaches, etc. She works herself up to such a pitch that she ends by not going at all. She then tells me she actually wanted to go but she can't help feeling this way.

I have thought seriously of taking her for psychiatric treatment, but I feel she might overcome this feeling as she gets older.

ANSWER: The fear of separation from loved ones is universal among children. Every child experiences this fear and resolves it in her own way, depending largely on the attitude and reaction of the parents, particularly the mother.

There are times when a loving parent feels so deeply for the child that she becomes a participator

(Continued on page 8)

It is very likely that the showdown and what it showed about his feelings for you did not altogether surprise you. You probably knew what was coming and wanted it said out loud. You felt that the relationship, with the excitation and gratification that you got from it, was coming to an end.

There is no greater hurt that a female can suffer than to be told by the man she loves and to whom she has given herself that his love and desire for her do not equal hers for him. To attribute his behaviour to a fear of being hurt and rejected is very kind of you, but rather unrealistic. He has not hesitated to reject and hurt you. What you call a need for each other, after a month of separation, is more likely a need to test and confirm the fact that the relationship has really spent itself.

You also want to do a re-evaluation of him, hoping to conclude that there are just too many negatives about him. This might involve admitting that you used poor judgment in choosing him. But it seems worth while because it gives you the opportunity to reject and hurt him, as he rejected and hurt you.

Basically, you are seeing each other to say good-by. In protection of yourself, because he will never protect you, you must not make it too prolonged a farewell. In fairness to him, it might also be true that he had to hit so hard because you pushed so hard.

You, the female and the junior of the two, may have made him, the male and the senior one, feel like a little boy. This much you ought to learn and remember from this experience — when you give too much too soon, the returns are always less than promised. Sometimes there are no returns at all.

DATELINE: ISRAEL By Carl Alpert

I Think As I Please

THE LAVON CASE

HAIFA — If an Israeli personality, for some sinister reason, had decided to promote internal discord in the country, sew suspicion, encourage strife, and generally to create a sizzling political atmosphere, he could have chosen no better path than that taken by Mr. Pinhas Lavon, Secretary-General of the Histadrut.

What began innocently enough and ostensibly only as an attempt by Mr. Lavon to clear his name from a scandal which nobody knew existed, in connection with an event which everybody had forgotten — was carefully, systematically and meticulously developed into a first class political crisis. At stake today is the unity and the organizational effectiveness of Mapai, the strongest political party in the country, and the dominant party in the government.

The civil war within Mapai, which has transformed erstwhile friends and colleagues into bitter antagonists, naturally causes delight in the ranks of most of the other political groupings in the country, which look to an opportunity to pick up strength from the pieces should Mapai fall apart.

The objective observer must be greatly distressed by this sudden turn of events, however. A weakening of the Mapai at this stage is essentially a weakening of the government of Israel, whatever may be the motive. I am no friend of Mapai; it has many sins for which it must atone, but the stability of the country must come first.

We are not faced here with a pre-election struggle, a pitting of one party and its program against other parties and their programs, for the voters to choose. This is an attempt to bring about disintegration of the party which carries the major responsibility for the administration of Israel's affairs, including defence and economics.

Under the influence of its responsible position, the Mapai has in recent years been moving gradually from the political left, closer to the political center. This evolution is to the best interests of a country which suffers from political extremisms. It contributes to national stability. But the old-line Socialists in Mapai, spearheaded by Mr. Lavon, have not been able to reconcile themselves to this trend, and they have apparently chosen this time to bring to a head their differences with Ben Gurion and his more moderate associates.

Rougly two-thirds of the populace of Israel cast their votes for leftist parties, and the remaining one third for conservative parties. A break-up of the Mapai could result only in strengthening and encouraging the extreme leftist parties. These, together with the Lavon-led dissident elements from Mapai, could find common ground at last, and unite. The result would be a displacement of Mapai by the new, more radical party.

To be sure, David Ben Gurion is enormously popular in Israel, but it would be a fatal mistake to believe that his personality alone is sufficient to hold a party together or even to win an election. We need only recall what the fickle electorate of Great Britain did to Winston Churchill immediately after he had led them to victory in the war.

In the present constellation of political groupings here, there is still no clear probability of a replacement for Mapai from right of center. The only alternative would be a sharp swing to the left. Is this Mr. Lavon's intention? And does he seek to achieve it, even if he rocks the state dangerously in the process?

In Our Town And Elsewhere

New Constitution by "Associated" To Cope With Growth of Schools

A new constitution for the Associated Hebrew Schools of Toronto was given final ratification at a general meeting held recently in the main school at Bathurst and Neptune. The constitution, previously approved by the Board of Directors, was the result of many months of sustained and painstaking effort by a special committee headed by Mr. Jack Friedman. The task was undertaken when it was found that the original constitution, adopted some forty years ago, was no longer adequate for the needs of the schools which had undergone tremendous growth particularly during the past decade.

Listed among the objects as formulated in the new constitution were the following clauses:

To establish and conduct schools for instruction in and dissemination of Hebrew knowledge and tradition, Jewish religion and history and related subjects, as well as secular studies.

To foster in the children qualities of good Canadian citizenship, loyalty to Canada, and respect for its laws.

To instill in children of the Jewish faith a deep sense of belonging to the Jewish people, a desire to safeguard Jewish ideals and traditions, a love for Israel and a desire to help actively in rebuilding the State.

PERIOD OF EXPANSON

In opening the meeting, Mr. Wilferd Gordon, Q.C., President of Associated, paid tribute to Mr. Friedman and his committee for their fine work in preparing the new constitution. He reported on the contrasting situation as between 1950 and 1960 which revealed tremendous expansion during this period in enrolment, school budget, and staff.

Enrolment in all branches of Associated has jumped from 968 in the year 1950, to 2132 in 1960-61, with the biggest increase in the Day School. The latter has grown from a total of 224 pupils in 1950 to one thousand and five enrolled in 960.

The total budget of the schools which in 1950 approximated $180,000, is estimated at $635,000 during the current school year. The number of teachers on staff has likewise risen sharply from 50 in the year 1950 to 127 during the current school year.

An analysis of income shows that in 1950 income from parents was $86,860 and $56,000 was received as a grant from the Bureau of Jewish Education. In 1960, income from parents is estimated at $455,500 while the grant from the Bureau is $130,000. Teachers' salaries for the current school year total $394,000, compared to $101,800 in 1950.

NEW SCHOOL VALUED AT ONE MILLION HAS MANY FACILITIES

Mr. Gordon pointed to the fact that the present school on Neptune at Bathurst has undergone expansion three times within the past four years, and has cost almost one million dollars to construct. It has over forty classrooms, as well as a Chapel, a large auditorium, a Board Room, a children's library, a manual training room, a Science laboratory, home economics room, a gymnasium, first-aid room, all of the finest facilities required in a modern school, which will enable Associated to provide the best educational sedvice as well as a richly varied extra curricular program.

Mr. Gordon tempered his optimistic report with a word of caution. If present rate of growth in enrolment of Associated continues, the schools will pr ently again be compelled to give serious attention to the problem of accommodation for additional classes.

Members who were taken on a tour of the newly completed building expressed their enthusiasm for the expanded new facilities being provided by the school. One visitor was heard to remark that "He regretted that his children who were now grown up, had missed out on the wonderful opportunities and facilities available in this very fine school". A friend comforted him with the suggestion that his grandchildren would benefit from the educational program in this new building, which is now one of the best community schools in America.

OELBAUM HEADS BRONFMAN HOUSE

MONTREAL, (CJN) — Canadian Jewish Congress National Committee in charge of plans for the erection of a National Congress Headquarters to be called 'The Samuel Bronfman House' announces the appointment of J. Irving Oelbaum of Toronto as National Convenor of the project.

In order to meet the pressing needs facing Congress, the decision to initiate plans for 'The Samuel Bronfman House' was authorized at a recent meeting of Congress National Executive in Toronto. The building to be located in central Montreal will also serve as a National Cultural Institute comprising the National Archives, a National Museum under the aegis of Congress, as well as the Congress Library.

The committee in charge of Technical Arrangements for the building of the new headquarters is composed of the following: Percy Caplan, chairman; Gerald Bronfman; Harold Lande, Q.C.; Alfred Miller; Leo Kolber; Saul Hayes, all of Montreal; David Slater, Winnipeg; Meyer Gasner, Toronto; and Morris Lerman, Vancouver. In order to facilitate effective functioning of this committee, two sub-committees have been formed: the Architectural Planning Committee under the chairmanship of Alfred Miller and the Space and Allotment Committee composed of Lavy Becker, Sigmund Unterberg and Saul Hayes.

Presentation Committee headed by Gerald Bronfman is also being named.

Regional committees selected from leaders of Jewish communities of major cities across the country are now being formed.

A FIRST FOR KLM AIRLINES

K. L. M. Airlines, in the first chartered jet flight to leave Canada, will carry 120 members of the Toronto Ski Club in the first all-Canadian ski club trip to Europe. On their ski-air tour the group will spend three weeks in the fabulous Austrian Alps.

CJN PROFILES — By RAE GOULD

CHANA MICHAEL IN TORONTO

The other evening this reporter met one of the most interesting women of Israel. She is German-born Mrs. Chana Michael, a grandmother who refuses to deny her age.

Mrs. Michael, a leader of the National Religious Women's Organization of Israel, told us:

"I am fifty-four years old and proudly admit it.... I know I look like forty, so you don't have to say it".

Chana was here as the guest of the Hapoel-Hamizrachi Organization of Toronto and was honored by this group at a dinner held at Shaarei Shomayim.

TELLS DRAMATIC STORY

In impeccable English (with a slight Dutch accent), she related the dramatic story of her association with the program of re-educating maladjusted children into Israeli society. The Mizrachi movement, that is, the Women's Organization, has been engaged for years in this important work of rehabilitating children. Mrs. Michael, who is head of the Foreign Affairs department of that organization, devotes all her time and energy to this work.

DAUGHTER OF AUTHOR

Mrs. Michael was born Chana Schwab, daughter of a well-known German-Jewish writer, Herman Schwab, now living in London. She studied psychology at the University of Berlin. When her family fled Nazi-Germany to Holland, she continued her studies there. Later on, the family moved to Mexico. Thus Chana Michael became a polyglot, speaking with facility several tongues, including Hebrew, Yiddish, English, French, Dutch, Spanish and her native German.

CHANA MICHAEL

"CHILDREN WAITING"

Speaking to this reporter, Mrs. Michael described the success of her organization in fighting juvenile delinquency and problem children. Such homes as the ones operated in Pardes Chana are today the pride of Israeli educators.

Asked how long she would remain on the Continent, she answered: "I must go back. The children are waiting".

DETROIT YESHIVA STUDENTS VISIT TORONTO

Students of the highest class of Beth Yehuda Yeshiva of Detroit visited over the week end the Ner Israel Yeshiva College of Toronto, on Finch Avenue West in Willowdale. They were accompanied by Rabbi David Reisse, Rabbi Abraham Friedman and Rabbi Menachem Freimark. The visitors spent a spiritual and joyful Sabbath, joining the local students at services and the usual Sabbath programme of study and relaxation. They also heard a lecture from Rabbi Chaim Mintz. Saturday night they participated in a Mlava Malke, a traditional Sabbath night joyous feast where they joined in dance and song, and heard a message from Rabbi Shalom Gold, Principal of Ner Israel.

On Sunday morning the guests were escorted on a tour of Toronto where they visited the buildings of the Associated Hebrew Schools and the Talmud Torah Eitz Chaim as well as many of the synagogues and general places of interest in the City.

The Detroit students were also greeted by Herschel Rubenstein, President, and Meyer Lebovic, Chairman of the Board of Directors of the Ner Israel Yeshiva College of Toronto.

Mainly About Women

By Esther Zeldin

• "HATS OFF TO THE CHAIRMEN", an original, satirical fashion review of hats, was the highlight of a dinner attended by the paid up members of the BETH SHOLOM SISTERHOOD. This delightful affair took place Monday, January 9th, at the Gerald Schwartz Memorial Hall of the synagogue. As the models entered wearing chapeaux made to represent the duties of the various chairmen, appropriate music and commentary was provided by Mrs. M. Gold, pianist, and Mrs. W. Mandell, commentator. The witty commentary was written by Mrs. Sam Silverstein, president of the sisterhood.

The visual technique committee chairmen were: Mrs. S. Goldstein, Mrs. G. Weisberg and Mrs. D. Yack. Creators of the imaginative hats were: Mrs. S. Fishburg, Mrs. W. Nelman, Mrs. A. Morris, Mrs. H. Polevoy, Mrs. H. Salsburg and Mrs. B. Sniderman.

Guests of honour were Rabbi David Monson and Cantor Henry Wahrman.

• EMUNAH CHAPTER, a newly formed group of the Hapoel Hamizrachi Women's Organization, held their 2nd meeting on Monday, January 9 at the home of Mrs. Max Neuberger, 15 Sunbeam Ave. Following the meeting, an interesting Israeli film was shown by Mr. E. Bar Chaim. Mrs. K. Rothschild presided.

• MEMBERS OF MIZRACHI, MENORAH CHAPTER met on Monday, January 9 at the home of Mrs. R. Kirsh, 117 Collinson Blvd., at which time plans were finalized for the rummage sale to take place on February 6, at Eversfield Hall. The chapter is also planning a Tea, to be held on April 16 at the home of Mrs. Helen Solnick, 47 Glen Cedar Rd. Mention was made of the Theatre Night which is sponsored by the entire Mizrachi Organization on Sunday evening, February 19, at the Shaarei Shomayim Synagogue.

Proceeds of the affairs will help establish a girls vocational high school in Beersheba.

Mrs. E. Weisbrod is president of the chapter.

• On Monday January 9th, a meeting of the ETZION CHAPTER of the Hapoel Hamizrachi was held at the home of Mrs. B. Berger, 283 Brunswick Ave. Plans were discussed for a Bazaar sponsored in conjunction with the Bruria Chapter, on January 25 at the Hapoel Hamizrachi Centre, 86 Vaughan Rd. A raffle prize donated by Mrs. Berger, was won by Mrs. A. Figdor.

President of Etzion Chapter is Mrs. M. Balinsky.

• THE CLANTON PARK SISTERHOOD held a general meeting on Tues, January 10th. in the newly completed section of the synagogue. Discussion mainly concerned the exciting week-end of Feb. 10-12, when the Synagogue would be dedicated. Photographs of the executive were taken which will be included in the dedication book.

Guest speaker, Mr. N. Siegel, gave an informative address on "Hynosis, It's Function In Therapy". He stated i.e., "Overweight usually does not result from hunger, but from an emotional condition". He also mentioned that hynosis is frequently used in allergies such as hay fever and asthma. Mrs. M. Neuberger, vice-president of the sisterhood, chaired the meeting.

• Ontario Chapter, B'nai B'rith held a Dance and Cocktail Party on Wednesday, January 11 at the Adath Israel Synagogue. Valuable door prizes were won by many of the 150 guests who attended. Convenors were: Mrs. Rose Levi, president of the chapter, and Miss Cecile Kaufman. The members of Ontario Chapter are planning a similar social evening in the near future.

• A SHERRY PARTY MEETING attended by the paid-up members of the ADATH ISRAEL SISTERHOOD was held Tuesday January 10, in the Alex Tobias social hall of the synagogue.

Mrs. J. Grossman president of the sisterhood welcomed the gathering.

Honoured guests were the original "Ladies Auxiliary" of the Rumanian Synagogue, predecessors of the Adath Israel Sisterhood. In recognition, they were presented with pins by Mrs. Harry Silverman.

An amusing and diverting musical revue "Anchors Aweigh", written and directed by Mrs. Ben Abbott and Mrs. Harry Pollock, was highlight of the evening.

Included in the cast were Mrs. M. Silver, Mrs. Bergstein, Mrs. B. Abbott, Mrs. H. Pollock, Mrs. D. Grossman, Mrs. N. Fromer, Mrs. N. Fineman, Mrs. G. Smith and Mrs. M. Herztman. Accompaniment was provided by Mrs. Tova Diamond, pianist.

• THE EICHMANN TRIAL — CAN THERE BE JUSTICE WITH MERCY? This was the thought-provoking subject of a panel discussion, Tuesday January 10, when the paid-up members of the Shaarei Shomayim Sisterhood met for a luncheon at the synagogue. The panelists were: Mrs. Dorothy Nurenberger; Mrs. Bernice Dyment and Mrs. Margot Shecter.

Mr. Victor Sefton was moderator.

The 150 guests were greeted by Mrs. Ted Waldman, president of the sisterhood.

COMING EVENTS:

• The HAPOEL MIZRACHI, ORIAH CHAPTER, plan a delightful Childrens Carnival including games, movies, refreshments and door prizes, for Sunday afternoon, January 22 at 86 Vaughan Rd.

Social And Personal

CANADIAN QUALIFIES FOR FELLOWSHIP IN RADIOLOGY

The first Jewish physician in Canadian history to obtain a full Fellowship in Radiology is Dr. Bernard Shapiro of Toronto. Dr. Shapiro is chief radiologist at Mt. Sinai Hospital. He is an active member of the Educational Committee of Temple Sinai.

TEMPLE SINAI SISTERHOOD AWARD

In appreciation of services rendered to the Temple Sinai Sisterhood, by Mr. Ben Springer, an award has been established in Mr. Springer's name which will be available at the end of this school year to deserving students attending Temple schools.

TORONTO PIANIST TO PERFORM IN BEETHOVEN SERIES

Miss Tela Podoliak, gifted young Toronto pianist will perform in a unique series of concerts to take place at the Toronto Music Library, on Avenue Road. Miss Podoliak will play the entire repertoire of 32 Beethoven Pianoforte Sonatas on 9 successive Monday evenings. The series which began on January [illegible] will continue until May 8th. Tickets are free and may be obtained from the Music Library.

CHUG BEN YEHUDA "B"

The Keren Hatarbut Organization is pleased to announce the formation of a second CHUG IVRI, (Hebrew speaking group). The membership is comprised mainly of students of the Ulpanim (Adult Hebrew Courses).

The first meeting will be held on Thursday, Jan. 19th, 1961 at 2 p.m., at the home of Mrs. Wm. Fienberg, 32 Collegeview Ave.

Arrangements Committee are: Mrs. Wm. Fienberg, Mrs. Rose Fineberg, and Mrs. Evelyn Burns.

HONOR ROLL WOMEN PINNED

A feature of the Toronto Women's ORT meeting on January 18th will be a pinning ceremony for Honor Roll members. Guest speaker on this occasion will be Rev. Richard D. Jones, Director of the Canadian Council of Christians and Jews.

DUTCH RESIDENCE REFUSED TO MAX KAUFMANN

FRANKFORT, (JCNS) — The Dutch Government has refused to grant a permanent residence permit to Max Kaufmann and his family, the German businessman of nearby Koeppern, who made headline news earlier last year by asserting that the village population was boycotting him because he had supported a local Jewish cafe-owner, Kurt Sumpf.

According to reports received here, the Dutch Government has motivated its refusal by stating that the German authorities had not taken a hostile attitude.

LETTERS TO THE EDITOR

JEWISH CHRONICLE EDITOR LIKES THE CANADIAN JEWISH NEWS

Dear Editor,

Congratulations for your issue dated December 16 and for the Manchester Guardian article on problem of disarmament, also for so many other interesting items.

Jacques Maieh

London, England

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ISRAELI DIPLOMAT CONGRATULATES CJN

Dear Editor,

May I extend to you my heartiest congratulation on the first anniversary of The Canadian Jewish News.

I have been a regular reader of your weekly since my arrival to Canada and have found it always to be full of interesting information as well as firmly dedicated to our common causes. There has also been a constant endeavour to improve even further its quality and standard.

May I wish The Canadian Jewish News a most prosperous and satisfying future in the important service which it performs to the Canadian Jewish Community.

Yours sincerely,

Pinhas Eliav

Consul General of Israel

Montreal, Que.

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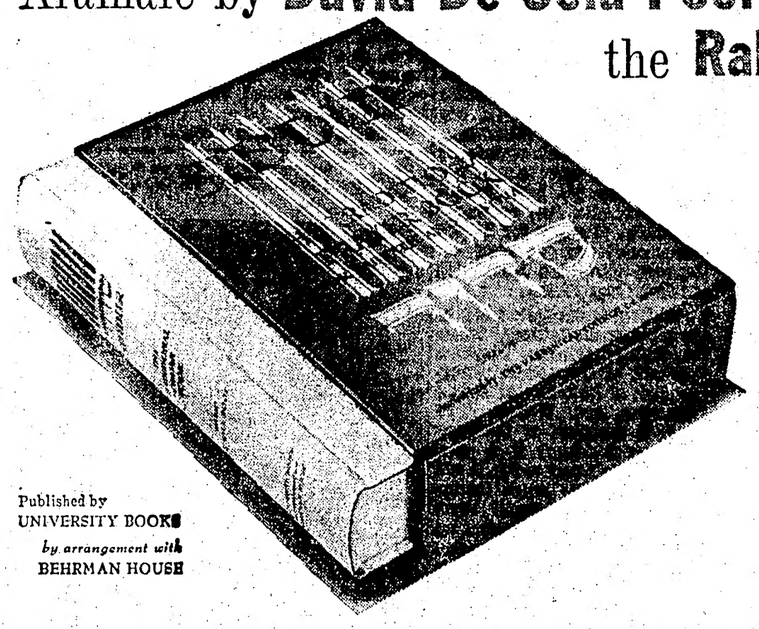

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סדור

The ancient and majestic *Siddur* is the traditional prayer book of the Jew. It is also one of the oldest books in America. Its history in this country can be traced back more than three hundred years, and it was printed in New York ten years before the Declaration of Independence.

Almost as much as the Bible itself, this is the book that has shaped the lives of the People of the Book. Its words have echoed down through time, chanted with joy and whispered in consolation, across every age and every landscape in which Jews have lived and praised God. Few books have exercised so profound an effect upon the mind of Western civilization.

Yet, until now, there has never been an authoritative and definitive translation for Americans of the Siddur in its traditional form.

AN EPOCH-MAKING TRANSLATION In 1946, the Rabbinical Council of America made the epoch-making decision to authorize at long last an official translation of the traditional prayer book into English.

The staggering task of amassing, studying, verifying and translating the source materials drawn from more than 2,000 years of Hebrew literature—as well as earlier translations into Greek, Arabic, medieval French and Spanish, German, and a score of other languages—was entrusted to one of the great Hebrew scholars of our time, David de Sola Pool, Rabbi Emeritus of the oldest Jewish Congregation in America, the Spanish and Portuguese Synagogue in New York.

Assisted by a committee of experts appointed by the Council, Dr. de Sola Pool labored for fourteen years of intensive and dedicated study to prepare this long-awaited translation.

To turn its pages (arranged from right to left in the traditional sequence, with Hebrew and English on facing pages) is to open a great door that has always before been sealed to those who could not devote a lifetime to the mastery of Hebrew.

סדור

Here before your eyes at long last is the authentic *Siddur* based on the highest traditional authorities, lovingly and reverently translated into the English of today, and re-creating without flaw not only the meaning and spirit but the very mood and cadence that give the traditional *Siddur* its unforgettable grandeur.

HISTORICAL AND ARCHAEOLOGICAL SIGNIFICANCE Coming at a time when the re-establishment of the ancient state of Israel has stimulated worldwide interest in the heritage of Judaism, the publication of this translation is especially momentous. It fills the great gap in the world's knowledge of Judaism as it evolved and developed after the canon of the Bible was closed.

For here in the *Siddur*, when the last of the Biblical prophets had spoken, the spiritual vision of the Jews continued to speak and to sing in creative ecstasy. It is in the *Siddur* that the modern reader will find the most authentic expression of the unique civilization that produced rabbinical Judaism.

But beyond its importance to the student of archaeology and history, out of this unprecedented translation comes a new and deeper understanding of the Jewish spirit and the Jewish dream, and their place in the modern world.

THE ESSENCE OF TRADITIONAL JUDAISM FOR THE MODERN READER To the American Jew in search of his legacy, its revelations will be not only enriching and inspiring but often surprising, too.

סדור

For here is the essence of a religion that contrasts startlingly with the popular misconception of Judaism as a severe and somber faith. Here in the *Siddur* is the supreme expression of the joy—and often the gayety—of a Jew in the presence of his God. (If you think of the traditional Hebrew Sabbath as a time of Puritanical bleakness, see the merriment of the service beginning on page 31).

Here, too, is the classic expression of the uniquely Jewish reverence for the human body—so wonderfully a part of God's creation that a Jew cannot consider it to be in conflict with the soul.

Printed and bound with beauty and dignity worthy of its timeless content, this epoch-making new translation of the traditional prayer book offers the American reader an unparalleled voyage of discovery—and re-discovery—into the spiritual riches that Judaism has passed on to all Western religions, and into the treasured ancient traditions that are peculiarly and proudly Jewish...the absence of preoccupation with sin and the state of one's soul...the emphasis on the glorification of God in even the most physical of acts...the implicit democracy of a ritual in which no intermediary stands between the people and their God...and most of all the radiant optimism of a liturgy which reflects not the tragedies of Jewish history but the serenity of the Jew's eternal trust in God.

SIDDUR: THE TRADITIONAL PRAYER BOOK FOR SABBATH AND FESTIVALS is published in a deluxe Presentation Edition of 896 pages (7¼" x 10½") magnificently bound in gold-stamped white leather and enduring blue library cloth, and slipcased in a handsome gift box. Dr. de Sola Pool has contributed an historical Introduction and authoritative notes on the major prayers and ceremonies. The Hebrew type used is a classic face chosen for its simplicity, beauty, and traditional character. The English typeface is Times Roman, a new type selected for this book because of its clarity and distinction.

ADVANCE PRESENTATION PRICE A work of such size and scope and richness would ordinarily be priced at $25.00 or more. However, the interest expressed by laymen and scholars alike in this first authorized translation has encouraged the publisher to do a first printing so large that the price could be brought down to $17.50. But you can save even more by purchasing your copy now.

סדור

In order to build up the size of the first printings, and lower the cost per copy, we are offering special advantages to those who buy now, today. In return for placing your order now, you will receive the book at the advance presentation price of only $12.50 — five dollars less than it will cost you very shortly. Your books will be sent you in the next mail.

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Please send me, for examination, an advance presentation copy of SIDDUR: THE TRADITIONAL PRAYER BOOK FOR SABBATH AND FESTIVALS, translated by David de Sola Pool and published by authority of The Rabbinical Council of America, now that the First Edition is off the presses. If it does not live up to my highest expectations, I may return it within two weeks. Otherwise, I shall pay for it at the advance presentation price of only $12.50 (plus postage and handling)

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TORONTO JEWISH WOMEN ARE HOLDING IMPORTANT U. J. A. CAMPAIGN MEETING

GROUP IS ACTIVE

Mrs. J. Irving Oelbaum was hostess recently at the Top Gifts Luncheon of the Women's Division, 1961 United Jewish Appeal campaign.

Guest speaker was Harry Seeve, who has a rich and varied background of leadership in Jewish communal activities, both here and in Israel.

Co-chairmen of the Top Gifts Committee are Mrs. Arthur Minden, who presided, and Mrs. Ben Okun. This year the Women's Division, under the co-chairmanship of Mrs. Alvin B. Rosenberg and Mrs. Samuel Z. Donnenfield, have organized a series of January educational and fund-raising luncheons to inaugurate the campaign.

The guest speaker used as his theme the pervasiveness of complacency into our daily lives and said, "If we allow this complacency to creep into our lives and our thoughts, then the future, the dignity and the self-respect of the entire Jewish community could be placed in serious jeopardy".

"CANNOT FAIL"

Mrs. Archie B. Bennett, thanked Mr. Seeve for his address and added — "This year we have such a wonderful group of young women holding office in the Toronto United Jewish Appeal that I am sure they will not fail in their endeavours on behalf of the 1961 United Jewish Appeal Campaign.

Members of the Top Gifts Committee include: — Mrs. Samuel Godfrey, Mrs. Mark Levy, Mrs. Nathan Perlmutter, Mrs. Max Tanenbaum, Mrs. Harry Davidson, Mrs. Bert Godfrey, Mrs. Charles Rotenberg, Mrs. Alfred C. Cowan is adviser to the Committee.

LEADERS U.J.A. WOMEN'S DIVISION: Left to right: Mrs. Samuel Z. Donnenfield; Mrs. Alvin B. Rosenberg; Harry Seeve; Mrs. Arthur Minden; Mrs. J. Irving Oelbaum.

Announce Plan Of Intensive United Jewish Appeal Drive

Chairman I. B. (Gus) Weinstein and Associate Chairman, Henry B. Sussman of the Public Relations Committee for the 1961 Toronto United Jewish Appeal Campaign announced publicity plans for the coming weeks.

A colour slide presentation and commentary based on the recent Toronto U.J.A. Study Mission to Israel combined with information on the local welfare services will present a total picture to the community of beneficiaries of Toronto United Jewish Appeal campaign locally, in Israel and other countries abroad.

Another project under way plans for Toronto religious leaders to participate in the proclamation of a United Jewish Appeal Sabbath, during the month of March, on the occasion of the Bar Mitzvah Year of the State of Israel.

NEED STRONG JEWISH COMMUNITIES IN CANADA AND US

The Committee Chairman stressed the importance of building strong Jewish communities in Canada and the United States where the largest and most influential group of Jews in the Diaspora are a great source of strength for Israel and an indispensable factor in the survival of Jewish life throughout the world.

ALL JEWISH ACTIVITIES AIDED

The strength and richness of Jewish life in Toronto depends to a great degree on the welfare services supported by UJA funds; Jewish education through the Jewish schools, Hillel and library services; the operation of the Canadian Jewish Congress; capital expansion for recreation, cultural and social activities; family and vocational service, to immigrants; and joint Canadian-Israel projects.

Henry B. Sussman
Associate Chairman
P.R.C., U.J.A.

Isadore B. Weinstein
Chairman
P.R.C., U.J.A.

Canadian Panorama

BY MORDECAI HIRSHENSON

DEATH CLAIMS A DYNASTY

The late Strettener Rebbe, Moses Langner, and his four sons — all Hasidic rabbis like their father — were well known personalities in devout Hasidic-minded circles in Toronto and were even known to attract the usually cold and indifferent Litvaks.

One son, Mordecai, passed away about 15 years ago. The father died recently deep in his eighties and now a middle son, Avremele, is gone at 59. Abraham, as he was formally known, looked almost like a stage version of a chassidic tzaddik his appearance was so characteristically chassidic. Surviving him are five daughters and his two brothers. Shloime and Itzik Isaac. A dynasty is breaking up.

SILCOX STRIKES AGAIN

The Rev. Claris E. Silcox, a prolific writer on public affairs—both lay and spiritual — has a knack, almost a regular habit, of finding himself on the side of an argument opposite to the Jewish position.

The learned Doctor Silcox is active as a speaker and pamphleteer and the above has been true on the question of Zionism and Israel, on the question of so-called Jewish business ethics, on Jewish reaction to the Nazi massacres, on relations with Catholics, and on most other public issues in which Jews as a group have a stake. As one who was formerly the executive secretary of a Canadian inter-faith or "brotherhood" organization, this has its own special touch of irony.

Silcox' latest effort is on Religious Education in Canadian Schools — the title of a 23 page "study document" published by the Canadian Council of Churches (whose views it does not necessarily represent).

The pamphlet's sub-title gives the cue to its direction — "Why it is permitted — Why it is necessary."

His argument proceeds along the usual lines of defense for religion in the schools. In demolishing the third argument "alleged Psychological Damage to children of Minority Groups", he says the following:

"Perhaps the most ardent proponents of this theory of psychological damage are the Jews, it may be that they recall the times when, and the places where, they were required to wear yellow badges and thus to underline in such ways their Jewishness. But such Jewish complainants need to be reminded of several things:

A. The first is that the Jews themselves stress the fact of their difference whenever they prefer to do so. They tend to act and talk as if Israel were not only a peculiar and chosen people but charged with a specific mission which requires them to resist anything that might seem to imperil their own continued identity as a "separate" people. To be sure, they do resent — and rightly so — any effort on the part of the Gentile world to exclude them from such social affairs as they wish to share and they term such exclusion "discrimination", but where they prefer to keep apart, they do so. It might be profitable to explore the question who has, in history, emphasized the basic differences more — Jews or Gentiles.

However that might be, if the withdrawal of Jewish children from any devotions or from classes in religious education creates psychological trauma, are not such trauma also created when on the Jewish High Holidays, practically all Jewish children are kept at home, leaving some classrooms in the metropolitan centres all but empty? Certainly the Jews should not expect the non-Jewish population to observe their holidays and close the schools, even though every national culture has its own particular festival seasons which profoundly influence not only the domestic life of the people but even its economics. In our society, such festivals reach their climaxes with Easter and Christmas, and yet often the same parents that withdraw their children from the schools for Jewish Holidays will protest against the recognition of Christmas or Easter in the public schools — which are national as well as church holidays.

B. Provision is made in the Ontario regulations not merely for any Protestant clergyman, but for other religious leaders and teachers, including Roman Catholic priests and Jewish rabbis, to come to a school in a period set apart for religious education and provide instruction for the children of their own faiths. If the Jewish leaders would make use of this provision, they would get the support of the Christian community. Perhaps grave religious differences within the Jewish religious community itself may make it difficult for them to agree on either the curriculum or the personnel to do the teaching, but at all events, if they can resolve those difficulties, they will not meet with opposition from the recognized representatives of Canadian Protestantism.

And it should also be pointed out that much, if not most, of the present curriculum in religious education in the tax-supported public schools in Canada is based on the Jewish scriptures, and in that way, non-Jewish children are given opportunities of understanding better the contribution of Judaism even to Christianity.

C. If the Jews have valid reasons for feeling that false and distorted views of Judaism are being taught, the results of which may enhance anti-Semitism in those taking courses in religious education, they should bring such distortions to the attention of the department Some of this has in fact been done and has received the support of the interchurch committee. History, of course, can not be rewritten to please everybody, and church history can not be rewritten merely to indulge the prejudices of the non-Christian world, but in schools and colleges, one may properly demand an interpretation of history that is defensible and rational.

Teachers who convey a false impression of history or who seem to incite ancient hatreds (e.g., that the Jews were Christ-killers) should be disciplined and corrected, but a civilization which owes so much to the cross and all that it symbolizes has a right to interpret that basic fact.

It would take too long to refute Dr. Silcox' thesis in detail. Suffice it here to dispose of a few statements.

OPPOSING RELIGION IN SCHOOLS

First, it is doubtful if it can be established that "the most ardent proponents" of this theory are "the Jews." Jews oppose religion in the public schools for a great many reasons and this particular reason is not the leading one. In fact the Canadian Jewish Congress' official policy is to advise Jewish parents to make use of the right of exemption which indicates that "psychological damage" is not considered as important as to demonstrate the dissent to such instruction.

The argument that Jews themselves have chosen to "separate themselves" has an irrelevant application here. The distinction between children who step out of a class while religious instruction is given and children who stay home from school on Passover or Yom Kippur should be clear to an astute social and psychological observer like Dr. Silcox. As one reads the above excerpt one is more and more confused by his chain of non-sequiturs. What has any Jew ever said to suggest that the public school system close down on Jewish holida..? The Jewish parent who keeps his child home on a Jewish holiday could in theory have a perfect right to object to indoctrination of his child in another religion at school. After all such parents are consistent—the keep their religion to themselves at home and do not foist it on others at school. No one yet has objected to the recognition of Christmas as a national holiday (which Dr. Silcox reminds us it is) — for its recognition as a national holiday is accomplished merely by the schools closing down for a week or two. Or does Dr. Silcox think Christmas is also a secular holiday? — a theory he would recoil from in abhorrence, to judge from his remarks elsewhere in the brochure.

Dr. Silcox, who passes as an expert on Jewish life, cannot be serious in his claim in (B) — he is fully aware that Jews do not need to encroach upon public school time or funds for Jewish education, having a well-working system of their own.

As for his comment that "history . . . cannot be rewritten to please everybody . . . and to indulge the prejudices of the non-Christian world" — the statements speak for themselves on Dr. Silcox's objectivity and sense of fairness. "Prejudices" according to him are views held by religions other than his own.

Saul Sigler Is Elected New President Of Jias

Saul Sigler was elected the new president of JIAS, the Jewish Immigrant Aid Services Society of Canada, central Region, at the annual meeting Sunday, at the Regency Towers Hotel.

The list of speakers at the JIAS meeting included **John A. Geller**, outgoing president; **Joseph Doran**; the **Hon. Allan Grossman**; and representatives of various organizations.

The new officers elected are: **Joseph Fleischman** and **J. Barney Goldhar**, vice-presidents; **Wolfe Goodman**, treasurer. Members of the new Board of Directors are: Mrs. Eli Abkin; Dr. John L. Atkins; Murray A. Axler; Mrs. H. Backer; Stephen Berger; Dr. Abraham Brodey; Israel Caplan; William Clavir; E. H. Cooperman; Sen. David A. Croll, Q.C.; Joseph Doran; Sydney Ezrin; Louis Fink; Mrs. Josef Fleischmann; Morris Frankfort; Alfred Freeman; John A. Geller; Samuel Gold; The Hon. Allan Grossman, M.P.P.; D. Lou Harris; Louis Herman, Q.C.; Mrs. Samuel B. Hurwich; J. P. Katz; Joseph Kerbel; Mrs. Philip Klotz; Harry Korolnick; Samuel Kronick; Mrs. Jacob Landsberg; Arthur Lavine; Mark L. Levy; Benjamin Liebman; Lazar Lifschitz; Jacob Lipson; Louis Lockshin; Julius Marcus; Dr. W. A. Meissner; Gordon Mendley; J. Irving Oelbaum; Sidney Orch; Henry Papernick, Q.C.; Benjamin Pollick; Dr. I. E. Reich; Carl A. Ross; Jack Shindman; M. I. Simpson; Louis J. Smith; Harry Sherkin; Joseph Starkman; Mrs. Saul Sugar; H. Max Swartz, Q.C.; Dr. Aaron G. Volpe; Mrs. Aaron G. Volpe; Julius Weiner; Dr. Martin G. Wolfish.

TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: "The Fascist Mind" Explored ... Atkinson Grant Benefits New "Y" ... An Evening with Albright ... Names Make News.

Last Sunday I visited the Unitarian Church. It was something I had been meaning to do for a long time for I have long admired the strong stand taken by Toronto's Unitarian ministers on many vital issues of the day, among them, the question of Religion in the Schools. I must confess, though, that I had an ulterior motive in selecting this particular Sunday, for I was told that Rev. John Morgan was to speak on "The Fascist Mind". Since just a few days later I myself would be a participating panellist at a meeting on the subject "The Eichmann Case", I was most interested in Rev. Morgan's exploration of this phenomenon.

The subject of Rev. Morgan's address 'The Fascist Mind'. And he said:

"Although Hitler died, many of his attitudes march on, and some people are reacting to challenge today much as Hitler's people did".

Rev. Morgan presented a highly-documented, clear exposition of conditions which provided the climate in which Fascism and Nazism could flourish in Germany, and drew a parallel with conditions which prevail today in certain countries.

"If we want to understand what happened to Germany," he said, "we must start examining ourselves". "Nothing that Hitler did can come anywhere near what will be done to the human race if a nuclear war breaks out". "The Nazis acted unhumanly because they had been "dehumanized." We too are "dehumanized" if we can confront Hiroshima and Nagasaki without horror, and can now contemplate nuclear and bacterial warfare."

"Canadians", said Mr. Morgan, "seem better to understand these facts than other people. Canada can make a fine contribution towards defeating "The Fascist Mind" by helping to create a world environment where Fascism cannot thrive—by helping to stop the death race."

Grant Aids "Y" Nursery School

The pint-sized pupils who will be attending the Nursery school at the new North Toronto YMHA-YWHA due to open in the spring will have The Atkinson Charitable Foundation to thank for all the furniture, equipment and playground facilities which will be theirs to enjoy. Everything from tables, chairs, toys, piano, playhouse, swings, puppet-stage and jungle gym will be supplied from the fund of $15,070 contributed by the Atkinson Foundation.

So vital was the need of a northern branch of the "Y" felt to be, that the Social Planning Council and United Community Fund placed it on their "priority list", and the fund has agreed in principle to subsidize the centre's operating budget.

Besides the Nursery school, other facilities in the centre will include a gym, regulation swimming pool, a special low-water pool for instruction, library, tennis courts, softball diamonds, picnic area and day camp site. These will be possible because the centre will be built on 27 acres of greenbelt land in the Bathurst-Sheppard area.

This will all be welcome news indeed to the long long list of those who have not been able to be accommodated at the Bloor St. West building, or who now live in the north-west area which so far has suffered an acute lack of recreational facilities.

An Evening With Albright

Hamilton's McMaster University was the mecca for students of the Bible and Archaeology buffs this week, when Dr. W. F. Albright of Johns Hopkins University delivered the Whidden Lectures for 1961. It was a most enjoyable safari for our small group—members of the Toronto Jewish Historical Society, and apparently so too for other Jewish groups from communities around Hamilton. I won't go into details of the lecture which left me lagging behind at several points. Dr. Albright is a most scholarly man of world-wide reputation, and I think that the very scope of his learing was the cause of my undoing (not his). There were so many detours in his lecture, taken to elucidate areas of research which would not be known to the average layman, that the ultimate goal became rather obscured — for some of the audience, at least.

What we found particularly noteworthy was the size of the audience which seems to bespeak a high degree of interest in Biblical research, and the contribution of early Hebrews to the development of world thought. With greater understanding of our ancient people, will there not perhaps come increased understanding of their descendants?

Leaving philosophical speculation aside, I discovered through a chance meeting at the Albright lecture that I have a cousin in Ethiopia! This may not be worthy of banner headlines, but somehow it stretched the boundaries of my world to think that one of my kin (Sidney Halperin of St. Catharines) who emigrated to Israel, fought in the War of Liberation and Sinai, and later joined Solel Boneh (Israel's construction industry) is now in Ethiopia to engineer the building of a 50-mile road between two Ethiopian villages. The road, I am told, will take two years to build, and Israel has sent out a small party of technicians (and their families) who will direct the operation—tangible demonstration of Israel's assistance to the emerging African nations.

Go know! From St. Catharines to Ethiopia, yet!

Names Make News

* Senator David Croll will be the Canadian recipient of this year's "Community Service Award" presented annually by the Jewish Theological Seminary at their February Convocation in Miami Beach. The award is given to U.S. and Canadian community leaders who have made outstanding contributions towards "furthering the spiritual and intellectual betterment of our people."

* Mr. Bertrand Gerstein, prominent business leader, has been appointed to the Board of Governors of Toronto's York University.

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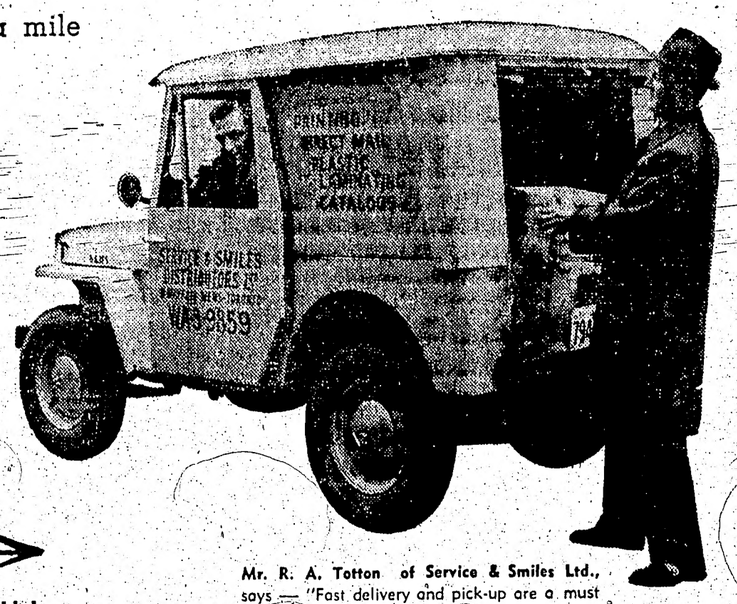

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The Woman And The Home

by Vicki VanKirk

GREGARIOUS BUBBI MAKES SOCIABILITY PAY

That classic description of old age as "the long, empty years," certainly doesn't apply to Green willow Walk's oldest inhabitant. Our neighbour, Bubbi Sheindle, is seventy-five and has several great-grandchildren... but she is still very much in the thick of things... and very popular with us all.

Take the one-woman cookie-baking bee she held at her house last Tuesday. She told us about it as we gratefully nibbled the most luscious cookies I have ever set tooth into... CHIPITS CHOCOLATE RIPPLE COOKIES. "I started by making a batch to send to Avrum and Max", she laughed, "and they were so good, and so easy to make that I just had to make another batch for young Sadie and her friends... then I decided to make this batch for Ettie's Hadassah Chapter.

As her great-grandson later wrote her, these CHIPITS Chocolate Ripple Cookies really are "Tov meyod"... and they are not only as easy as Bubbi Sheindle said, but they aren't at all expensive. You really must make a batch with Butterscotch CHIPITS, too. The flavour is out of this world!

Ingredients:

½ cup shortening
2/3 cup sugar
1 teaspoon vanilla
2 eggs, well beaten
1 1/3 cup sifted all purpose flour
½ teaspoon baking powder
½ teaspoon salt
1—6 oz. pkge. Van Kirk CHIPITS melted.

Method:

Cream shortening, sugar and vanilla thoroughly. Add eggs and beat until light and fluffy. Mix and sift flour, baking powder and salt. Add to egg mixture, blending well. Swirl the melted CHIPITS (which have been cooled) through cookie mixture, giving marbled effect. Drop from teaspoon on greased cookie sheet. Bake in moderately hot oven 375 degrees F.) 12—15 minutes. Makes 36 cookies.

P. S. Don't accept any "just-as-good" chips. There is only one genuine CHIPITS!

— Keep Smiling —

YOU TELL HIM

"Pa," said the small boy, "why are the women in this country always so tired?"

"What makes you ask such a question?"

"Well, most every place we go, I see a place marked 'Ladies' Rest Room'".

• • •

OH, YEAH?

A woman is like a newspaper because:

1. They both have forms.
2. Back numbers are not in demand.
3. They're well worth looking over.
4. They have a good deal of influence.
5. There's small demand for the bold-faced type.
6. You can't believe all they say.
7. They always have the last word.
8. Every man should have one of his own and not go borrowing his neighbors.

• • •

WELL SAID

A multimillionaire was being interviewed about his self-made fortune. "I never hesitate," he said, "to give full credit to my wife for her assistance."

"And just how did she help?" asked a reporter.

"Frankly," said the millionaire, "I was curious to see if there was any income she couldn't live beyond."

GAIN CONFIDENCE

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THE LYONS DEN

By LEONARD LYONS

BROADWAY GAZETTE

DRAMA NOTE: Sal Mineo, who plays the young terrorist hero in "Exodus," hopes to do a Broadway play next. He made his stage debut in "The King and I," in a brief scene which had him pulling a goat across the stage. "The goat got the applause," Mineo frankly confesses. "The goat had worked in 'Mr. Roberts' and was better-known. I had no credits, but the goat did."

THEATER NOTE: Jackie Gleason, still feuding with his former Broadway producer, David Merrick, learned that Toots Shor would attend Merrick's newest hit, "Do Re Mi." Gleason prepared a unique revenge upon Merrick: He directed Shor in how not to laugh at comedy highlights. He pretended to be Phil Silvers and Nancy Walker, imitating their best mannerisms and instructing Shor—in vain—how to steel himself against even a smile.

DRAMA DEPT.: Marcia Levant, whose family lives in Beverly Hills, came to New York last year to study for a career in the theater. She now is working as an usher at the Fourth St. Theater, where Ibsen's "Hedda Gabler" is being performed... Marcia's father, Oscar Levant, keeps himself informed on New York theater news. He said last week he hopes that the fact that "Do Re Mi" is a hit will not hurt the trade at "Hedda Gabler."

MOVIES: Jack Warner has decided that the movie version of Alexander King's autobiography, "Mine Enemy Grows Older," will eliminate all references to his experiences with narcotics... King, in his 60s, is married to a girl in her 20s. He says that when her parents came to New York to meet him, they first met his 41-year-old son, mistook him for the groom and said: "But he's too old."

N.Y. NEWS: Meyer Davis engaged Count Basie's as one of the featured orchestras at the Inaugural Ball... Richard Rodgers finished his score—words and music—for the film "State Fair"... Nancy Walker, co-star of "Do Re Mi," and her husband, David Craig, are writing sketches for a forthcoming Broadway revue... Blair House features a Marilyn Monroe cocktail: Brandy, vermouth and bitters, but you do't make the ingredients—you wiggle 'em.

RELIGIOUS NOTE: Prof. A. L. Katsh, of NYU's Jewish Culture Foundation Library, made four trips to Russia. He gathered a collection of rare Hebrew manuscripts and microfilms which had been stored in the Soviet Union... In Moscow, the Deputy Minister of Education told him: "We, too, have separation of church and state, exactly as you do in America"... "Yes," Prof. Katsh replied, "but in our government there is no one who separates it."

MEDICAL DEPT.: Dr. Maxwell Maltz, author of "Psycho-Cybernetics," demonstrated his plastic surgery in Ciudad Trujillo. The wife of Dominican dictator Trujillo asked permission to watch the operation. Trujillo winked to the surgeon, as a signal to let her watch—an experience he felt she'd regret... Maltz took the precaution of having two 6-footers flank her, in case she keeled over. During the operation the surgeon heard a thud. One of the 6-foot guards had fainted.

TRAVEL NOTE: Mischa Elman will appear as soloist at the special Inaugural Concert at Constitution Hall in Washington Jan. 19. The violinist, however, will be unable to stay for the Inauguration. He'll be flying to Midland, Texas, Jan. 20 to spend his 70th birthday rehearsing for his concert with the local symphony orchestra

FINANCE NOTE: Roszika Dolly, surviving member of the famed Dolly Sisters, hovered over Darryl Zanuck's table at El Morocco. She mentioned that whenever she runs short at the French gambling casinos, she borrows more playing money from Zanuck. The producer sighed: "How could I refuse to advance money to someone whose life story I filmed?" He had George Jessel handle the production of "The Dolly Sisters," which starred Alice Faye and Betty Gable.

During the filming, Jessel stared at the long, slinky Miss Faye and the short Miss Gable, who was pregnant, and complained: "I'm doing 'The Dolly Sisters,' not 'Weber & Fields.'"

• ELIA KAZAN once found a play in the public domain, and brought it to several producers. The director reminded them there's be no need to pay royalties to any author. "Oh sure, sure," one producer scoffed. "Come around when you find a good actor willing to play it for nothing." The next day Kazan returned to the producer's office—with Barry Fitsgerald, who liked the play enough to be willing to do it without salary.

Fitzgerald never made it back to Broadway in later years. "Play acting is too hard for me now," he sighed. "It wants energy."

BILLY ROSE now is the world's third largest individual stockholder in AT & T... Laurence Olivier wants to take advantage of his long Broadway run in "Becket" by directing a play here...

• MELVYN DOUGLAS, star of "The Best Man," had an appointment at the UN. His garrulous cab driver drove slowly while complaining about how much the UN costs the American taxpayers... "The UN," Douglas told him, "costs each American 10 cents a week. Here's a dollar—ten weeks' worth of UN security for you. Now quit speech-making and get me to the UN."

• M'EL DOWD, the witch in "Camelot," just moved into a new apartment. Her furniture hasn't as yet arrived. The apartment has only a white phone and a case of champagne from Lerner & Loewe... LEONARD SPIEGELGASS, author of "Majority of One," received a cable from Jamaica signed "Noel Cowardgass"... HENNY YOUNGMAN announced, at the International, that Fidel Castro put a freeze on all cha-cha bands. He won't let any out unless he gets Desi Arnaz back.

MOSS HART is preparing his second autobiographical volume, to be titled "Act Two"... Carroll Baker, who spent two months in Japan filming "Bridge to the Sun," left for Paris last week to work in the final scenes... David Merrick distributed checks to the backers of "Irma La Douce" paying off the full investment within three months.

• The most gruesome story about the plane collision over N.Y. concerned a man who had booked passage on that fatal flight from Chicago. His wife phoned his Chicago hotel, and learned he'd canceled the flight and was still registered but not present. She kept phoning him for two days, but he never answered. On the third day his room was unlocked. He was found dead, of a heart attack.

MEMOS: Michael Lewis, rehearsing in "Once There was a Russian," took the week-end off to fly to Lisbon. His mother, Dorothy Thompson, suffered a heart attack and is in a hospital there... Henry Shapiro is taking a temporary leave from UPI to write "Moscow Diary" for Simon & Schuster, about his 30 years in Russia... Henry Fonda can't participate in the inaugural gala because his show, "Critic's Choice," has been sold out for a benefit... Phil Silvers has signed a two-year contract with "Do Re Mi."

WE SHOULD NEVER SUFFER WORSE

By RUTHIE

Several days ago I ran across an interesting item in a New York newspaper. Seventh Avenue, along the twenties and thirties, is in an uproar. The call to arms can be heard to here. Why? At home, long the center of MILADY'S fashion industry, its position is being threatened. Grass is greener next door.

In every department store racks of dresses are being filled with imports—knits from Italy, plaids from England, linens from Israel, silks from France—at a price to suit the masses. Mrs. Average Housewife is having a ball, much to the chagrin of local dress designers whose authority is being questioned.

• • •

Offhand it hardly matters to me where anything I wear is made. By the time I'm through clothing the kids, I'm glad if any money is left to spend on myself. I dash to the nearest store and quickly buy what I need before anyone at home can find a gap in his or her closet to fill.

If it's a dress, who cares whether it costs eighteen or eighty dollars? Will anyone finger the material? So it's domestic nylon not Cupioni silk! Big SHPIEL! So long as it looks good!

Who'll know whether my shoes cost thirteen dollars or thirty-five dollars? Will someone remove them from my feet to see if they're custom-made? Slim chance! I slip my shoes off in the theater, where it's dark.

And who can say that my hats come from bargain marts? I'm smart. I wear little ones. There's not enough material to shed any light on the subject

• • •

Okay! So I'm consoling myself! I give up. Yes, it does feel good to wear something with a foreign label. No matter what the price there's no better tonic for one's ego. Subconsciously it brings you closer to far-away places.

You feel wonderful when someone remarks.

"Your dress, my dear, is beautiful."

"Oh," you coo, "that's a SHMOTTA (rag) I picked up in Israel."

"Your shoes are gorgeous," enviously.

"I bought them in Rome, on the way home," you shrug indifferently.

Who must know you got some imported labels someplace and stitched them onto your clothes? Let people think that you, too, are sophisticated, a lady of the world. You're not hurting anyone.

• • •

I have a friend who is not contented with merely procuring labels in an unorthodox manner. She must have the real McCoy. Her secret?

"I tell my husband he'd better get me this or that. Would he rather have a doctor's bill?"

This ruse works — for her.

However, I can't try that stunt on my better half. He just won't co-operate. When I say I don't feel well, a new dress or hat would perk me up, he innocently answers.

"You never looked better in your life!"

Go fight City Hall!

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ONLY HUMAN: BY SIDNEY FIELDS

Crazy Couples' Snip Bonds of Boredom

NEW YORK.

Even working it together, the crossword puzzle was tough that night for Harry and Thelma Westheimer. But it paid off.

When they finished, the puzzle directed them to drive to the Jamaica subway station. They were delighted to find 14 other couples there, their friends and neighbors. A subway guard guided them all on to a train, brightly decorated with balloons and bunting, rented only for them.

ALL EX-NEW YORKERS

On the way to the city they had a few drinks, even danced a bit. They were then taken to an astrologer who instructed and amused them with his craft, before they went off for a Chinese dinner, and then to a specially hired bus to take them to their cars at Jamaica and then drove home.

"Most of us are ex-New Yorkers who once bounced around in subways," says Harry, "but none of us ever bounced around in one with a martini in his hand. All in all it was quite an evening."

WANT TO ESCAPE SUBURBIA BOREDOM

The Westheimers and their friends are neither nuts nor cut-ups. They are all respectable middle-class parents from Wantagh, L.I., who formed a Crazy Couples Club to beat the bonds and boredom of suburbia in original and amusing ways.

"Because we live in the suburbs, we don't have to be neighbors to tombstones," says Thelma.

"The idea of the Crazy Couples is that what we could do for fun in groups we wouldn't think or dare of doing by ourselves," Harry explains. "And there are dozens of such clubs on the Island, in Westchester, even around Rochester, and Chicago."

Harry is a manufacturing engineer, and the Westheimers have two daughters: Barbara, 13, and Judy, 10. When Judy was born they followed the trek from the city to the suburbs.

JOINED VARIOUS CLUBS

"Those first days were so quiet and miserably lonely I felt like rushing to the street and yelling, 'Fire!' just to see if anyone would come out," Thelma recalls. "But when Barbara began kindergarten and I took her to the bus stop I did discover there were other people in town who talked and even smiled."

Like other eager ex-urbanites they got into religious work, 4H clubs, the PTA, Boy Scouts, but they did miss the choice of stimuli and excitement they had in the city.

"And at the Temple or the PTA or those things, the choice of company isn't always yours," says Harry.

ORIGINAL FUN

"So when we heard of this crazy club group in Merrick a year ago we decided to get one going," says Thelma. "The first party Merrick had they were ordered to get clown's costumes and wound up as clowns in the circus at Madison Square Garden."

"The most original thing they did was to order the ladies dressed for the evening and the men in dinner jackets carrying full white towels," Harry says. "They were taken to dinner, then the men had to leave first, and later the ladies were led into the Metropolitan Opera. When the curtain went up on 'Aida', they all screamed seeing their husbands on the stage as spear carriers wearing the towels. They each got $2 as extras."

The Wantagh Crazy Clubbers tried to top that one by ordering four of their girls into full bridal costume, and the husbands of the four into formal clothes. The whole club drove them to a house where a clergyman proceeded to remarry them.

"They laughed and wept and took it quite seriously," Thelma says. "And of course their cars were marked, 'Just married,' and we ended up at lavish wedding reception in a restaurant where the other diners gaped at four brides at once."

EVERYONE PARTICIPATES

"You see," Harry explains, "we don't want to be an audience. We plan it so well we all participate. Two couples rotate planning one event every six weeks, and it's always a surprise. One night we had to trudge along the beach, but were finally put on a boat and taken to Fire Island and dined at Flynn's, an upper-class type beatnik place, which suburbanites would never get to alone."

"And we might go to a hospital just to see what goes on," Thelma says, "on a Saturday night while the rest of the world is having fun."

One night they bussed to Jersey, dined, then were led blindfolded into a room, so hot, one Crazy Clubber yelled, 'We're in a steam room!" They were at Ted Steele's TV hour. And their kids had been alerted to watch them at home.

Another night, told they were going to do "charcoal work", they ended up in an art studio, taking instruction from a teacher, and drawing a model.

"The boys got silly for a while because the model was nude," says Thelma. "But they quieted down after a while and it was a nice evening, like all our evenings."

"Tell you how much we enjoy it," says Harry. "Of the 16 couples who started, only one dropped out. Moved away."

"And one moved right back to the city," says Thelma, "but everytime we go out they join the Crazy Clubbers."

HARRY AND THELMA WESTHEIMER
"We don't have to be neighbors to tombstones".

TORONTO HOUSEWIFE DISCUSSES

OPINIONS OF OUR READERS

JEWISH LIVING IN NON-JEWISH SUBURB

Dear Editor:
I have written an article which I think is provocative. Your readers may agree or disagree with my point of view but in any case the resultant opinions should provide some lively discussion.
I refuse to live in a self-made ghetto. In my article I state what it means to me to live in a predominately non-Jewish area.

Ricky Mason
(Mrs. MICHAEL MASON)
39 BYWOOD Dr., ISLINGTON, ONT.

By RICKY R. MASON

"Why do you live in that neighborhood? 'Do you have to live so far out?" Is it because your husbands business is there?"

These and other questions of a similar nature have been asked of me many times by well meaning friends. The subject of their curiosity: simply that we choose to live in a predominately Gentile neighborhood. Far out? We live exactly 20 minutes from the downtown area by the Lake shore. What they mean of course is that we are so far from the centre of Jewish life. That much is true. Our closest Jewish neighbour is about one mile away.

I finally have the children tucked safely into bed. Collapsed into an easy chair, I survey the scene of utter confusion before me. Scattered about the room are various shoes and socks (in three sizes), different articles of clothing and assorted Hanuka presents nd wrappings. Robin, five years old, has staked her Hanuka "draidles" beside the bright red stocking she received from her friend yesterday. Gazing at her small collection, I suddenly realize here is the answer to all my curious friends.

This, in essence, is what it means to be a Jew in a Gentile neighborhood. Robin attended a Xmas party given by one of her classmates. When she returned home, her blue eyes were round with delight as she described the tricks of the magician and the beautiful decorations. She had to leave the party a little early so as not to miss the lighting of the candles. When we sang, her voice was sweetly singing off key, and her eyes were as happy as when describing the magician!

To-day our zaida proudly took Robin and her two little brothers to a Hanuka party. They returned home thrilled with their draidles and Hanuka gelt. After interrupting each other to describe the party, they demonstrated a "new" dance, the Hora! (It seems I don't do the steps correctly!)

It is possible that we may have found the key to the best of two words. In Kindergarten, in the midst of Xmas carols and preparations, Robin requested that she be allowed to tell the others the story of "her" holiday, Hanuka. The teacher later told me that she felt privileged, and the children happy, to hear the story she then told with great relish. Robin has taken the first small step toward understanding her neighbours. If only our leaders could do the same on an international level!

Of course living here presents us with many problems too. (Only one of which is the lack of a good Jewish delicatessen and the resultant lack of bagels and lox and other such delicious necessities!) Also, to provide the mixed environment which we desire for our children, a certain amount of chauffering will be necessary to clubs and activities where Jewish children congregate. There are few Jewish companions here within the radius of several miles.

There is little Jewish companionship nearby for myself as well. On the other hand, when I do meet my old friends, we enjoy each other's company more, for we don't bore each other with the daily trivia. Other couples here have told me that they, too, feel their old friendships have strenghthened since they moved farther away.

Perhaps distance does make the heart grow fonder, indeed?

Although we have satisfying relationships with our neighbours, we truly did feel the need for some Jewish ties as well. As a result the West Suburban Jewish Community was born, a group of some twenty Jewish couples of diverse interest and age having one strong common bond — the need for Jewish identification. Together we have been on sleigh rides, picnics, theatre nights, conducted heated panel discussions and heard interesting speakers. We look forward with great interest to our monthly meetings.

A few months ago, seven brave women of the group with the blessing of Toronto section Council for Jewish Women, have formed a chapter of Council. Of course each had to sign an oath not to miss a single meeting, lest the undertaking falls through lack of members!

The Jewish education of our children could be another problem. However, despite many obstacles, the same twenty families have successfully formed a 'Heder" with lessons three times weekly, and a Sunday School.

Perhaps we have to work a little harder to preserve our Jewish identity, but we feel we have made the proper choice.

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STRANGE PLACES

By DENIS C. HILLS

Mount Ararat Where Noah's Ark Landed

Ararat is not only a mountain of character because of its association with the Ark: it is also jealous of its 19,916 ft. peak. The technical difficulties of climbing Ararat may seem slight to the expert. Yet frequent cloud, sudden thunderstorms, an icy wind with fierce flurries of snow, all of which the upper zone of Ararat malignly attracts to itself though the plain below may be roasting under a brilliant sky, are liable to repel the climber. For many Turks there is the added deterrent of an old and cherished local superstition that the top of Noah's mountain is unscalable. Finally, foreigners find much difficulty in persuading the Ankara authorities to let them attempt the climb, for Ararat lies in a military zone, close to the Soviet (and Iranian) border.

The last stage of my journey to Dogubayazit (New Bayazit), a mixed Kurdish town and Turkish military station near the foot of Ararat, had many embarrassing moments. The daily post-bus had broken down and the lorry which was pressed into service instead was crowded with villagers. My ice-axe was passed from hand to hand as an exotic and possibly dangerous toy. The idea of trying to climb "Agri Dag" struck them all as useless and absurd—unless, as one youth brightly suggested, my real purpose was to "test radio-active dust from Russia!" Dogubayazit provides a single inn known caustically among stranded tourists as the "Hilton Hotel"—a mud-brick building of creaking, oil-lit dormitories where it is customary to sleep fully clothed under a dingy quilt. In the tea-room I found a young Kurd willing to load my tent and rucksack on a donkey and carry them to a camp as near the snow-line as possible.

We set off at midnight across the 12-mile stretch of barren plain leading to the wrinkled foothills below the south face of Ararat. Grey volcanic soil threw up dust at every step and, maddened by mosquito bites, our donkey broke loose and bolted. At last the morning star glowed brightly, and the sun rising behind the mighty eastern shoulder of Ararat threw a bar of light across the sky and then projected the mountain's huge shadow far over the plain. We caught the donkey, and ascended a dusty cattle-track. "Chto takoi!" ("What's up!") shouted two Kurdish horsemen jokingly in Russian as their mounts sprang past us, and to me, eyeing my shorts. "Another German?"

Late in the morning we halted at a Kurdish camp typical of several in the neighbourhood. A number of dark-brown goat-hair tents supported booth-like on stakes, with wicker walls, was pitched on a close-cropped grassy "yayla" almost as green and soft as a Swiss alp. Ferocious sheep-dogs guarded the narrow entrance. Inside, unveiled slatternly women wearing long skirts, petticoats and trousers in gay colours, and a head-dress from which the hair hung down in two dark braids, were baking sheets of flour-and-water bread, cheese-making, and moulding dung into fuel-cakes which they spread on stones to dry. Two old men led us into a tent open towards the sun, where a baby swung happily in a hammock made of a piece of sacking. We sat down on a rug, with a bowl of yoghourt and tumblers of tea served with boiled sweets in place of sugar. Suddenly the peaceful tea-party broke up in pandemonium. A quarrel had started in a neighbouring tent, in which all joined. Harried by oaths, the screams of children, and barking of dogs, we beat a hasty retreat.

Though still some distance from the snow-line, my porter said the donkey had had enough, and left me. I pitched my tent under a cairn of rocks and slept out a violent rainstorm which lasted throughout the night. The weather next day was little better, and not until late on the third day did the swirling curtains of mist disperse. Then suddenly, for the first time in 48 hours, the whole of my surroundings was clearly revealed. I took my bearings and ascended immediately above the snow-line to my final camping site at the edge of a gully where water gushed through a crust of ice. Stripped of its grey veil, Ararat was once more a pleasant mountain.

Dawn came without a cloud. Too impatient for breakfast, I stuffed raisins into my mouth and was off, cramponing steadily up the snow-covered gully. Soon my tent looked no larger than a toy brick. A short traverse to the east, over a ridge of teetering stones, brought me under the rim of a sharply tilted slope down which I peered into an enormous rent in the mountain-side, reaching from near the summit far down into the lower zone. Here Ararat falls away, like a giant staircase, in a series

(continued on page 8)

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Sports Letter From England

Jewish Boxers: Some Old Time "Pugs"

by Beth-Zion Abrahams

Among wrestlers lurid and gory names are a sign of that belief in sympathetic magic which civilisation has not eradicated in the sporting fraternity. Names, pace Shakespeare, are potent and on occasion mean, and are certainly intended to mean, what they depict-otherwise why should Ugly Baruk of the Fancy have been so-called in those days when boxing was a profession among English Jews and Mendoza toured the country exhibiting the nobel art?

And if Baruk was ugly did his lack of beauty stand him in good stead when he met Symmond the Ruffian at Hornchurch in April, 1795? The bout lasted more than thirty minutes and Ugly and Ruffian divided the honours, for the fight ended in a draw.

CHILDREN OF JUDAH

It was an age when the Queensberry Rules had not yet been formulated and accepted. Pugilism was usually a trial of brute strength and matches were arranged in any place where a ring could be set up in defiance of local authorities. Prize money was collected on the ground from among the spectators; and the hazards of a suuprise visit from guardians of the law added the zest of illegality to the followers of the Fancy. Notice of where the ring was to be set up was given by word of mouth and circulated secretly with a speed almost rivalling that of radio today.

About the period of Ugly Baruk another of what a periodical of the time called "The Children of Judah" fought under the un-Jewish appellation of Elisha Crabbe. Nick-names often pinpoint some physical peculiarity, but it is hard to explain that of Death, the non de guerre of Stephen Oliver, whom Elisha Crabbe dealt a "knock-down" blow on the turf at Black-heath. On this occasion the Prince of Wales, later George IV, was present to see Death ousted, for though Elisha Crabbe received many sharp blows, he closed in on his adversary flinging him "so as to pitch him on his head." Those were the days!

BODY BROUGHT TO LONDON

Elisha was a man of great muscular strength, 5 foot 8 inches in height. Despite his boxing proclivities, he was for many years a peace officer (today we would say a policeman) at the Mansion House, afterwards becoming a licensed victualler (owner of a public house) in Duke's Place. We are informed by a contemporary account that he was "a civil, obliging man and always an object of popular attraction among the people of his own persuasion." On his sudden death aboard the Gravesend Packet on June 9, 1809, his body was brought to London and "buried with Jewish tokens of respect."

Rather unexpectedly one of the Fancy, Ikey Pig, flourishing about the same time as Elisha Grabbe, proves to be Jew. He was a "ponderous Israelite" who thought he could "take the shine" out of the pugilist who fought under the name of "The Black Diamond". However, Ikey Pig had the shine taken out of himself, which defeat "sadly mortified many of the Israelites". Another account declares that "the tribes were in desolation and mourning" and "Petticoat Lane resounded to the sad strains of the children of Judah" whose glories were eclipsed. They "became overcast and the people were despodent".

However, another member of the Jewish boxing fraternity rose to avenge the tribal shame — Youssop by name. He, more ready than able, came forward like another Maccabeus to do battle in honour of his people". But, alas, with no better success—to the regret of "the Israelitish virgins of Rosemary Lane and Duke's Place, who did not sing 'see the conquering hero comes!'" Yes, he stepped forward "to redeem the valorous character of his fraternity", but his opponent was stronger than he. Though Youssop showed his dexterity and superiority in the first rounds, he received several desperate blows in the face sadly to the disfigurement of the Mosaic countenance" and in the end declared "he'd have no more of it".

HIDING JEWISH NAMES

Golders Green, now so respectable a Jewish residential area, was in its rustic days a place to which people rode to see boxing bouts. In a field a twenty-foot ring would be set up, and lookers-out were posted at different spots to give immediate notice if the Law was bearing down to put a stop to the fight. Here, for two hours twenty-five minutes, Nosworthy the Baker and Bernard Levy — "a good man, and proved himself deserving of that character throughout the fight" — fought in the ring. But Levy was defeated through sheer lack of brute stamina. Martin, "an active, lively boxer, much fancied by his own people, the Jews", was soon after pitted against the same Nosworthy for a purse of 25 guineas, equally without success; the glory had, indeed, departed from Jewish boxers.

For a time Aby Belasco retrieved the fame so sadly eclipsed by lesser fighters. Like the other Jewish boxers, his seconders were fellow—Jews, among them being "Puss the Jew" sometimes also called "Little Puss" and Ben Medley. The identity of "Puss the Jew" is lost in his nickname, as is also that of Youler-known also as "Davenport's Jew"—who is described as a "ruffianing sort of fighter". Another seconder was Swartscher—a surname and not the description of a black man.

Pig, Crabbe, Youler, Puss—were these nicknames the disguise respectability demanded to hide the identity of those English Jews, whose families were ashamed of the muscular calling of their off—spring? Time and changing views have not been able to remove these masks of anonymity and reveal the true likenesses.

JUST FOR LAUGH

By HELEN DUDAR

PHIL SILVERS AND HIS 3 DAUGHTERS

NEW YORK (CJN) - Phil Silvers stares fiercely down at the small child, encased in and rigidified by a snowsuit. Heels together and arm spearing the air—a pose nearly as well known as the Statue of Liberty's—he pointed menacingly at the door, snapping: "All right. Out! OUT!"

Since even a baby knows that Silvers' bark is biteless, Nancy Silvers, who is nearly 2, gazed benignly at her father. She didn't move. She didn't even laugh. She calmly took another swing at the chocolate-colored milk in her bottle before permitting herself to be kissed goodby as she drifted out into the late morning air.

Silvers, in a red flannel robe, bustled into the den of his rambling Central Park West apartment and settled down for a talk amid antique furniture and the memorabilia of 36 years of clowning.

The objects, photographs, trophies and citations commemorate dozens of movies, several hit musicals—the latest and most successful, "Do Re Mi"—and, of course, his 4½-year television stint as Sgt. Ernie Bilko, who, in re-runs, is still one of the most entertaining figures on the little screen.

THE BOOKMAKER'S LOSS

The antiques and the warm cheer of the room are the work of the former Evelyn Patrick, who was the "Revlon girl" on the old "$64,000 Question" and is now Mrs. Silvers, the mother of Nancy, another daughter, Tracey, 3½, and an expected third off-spring.

Silvers, who was married once before to a former "Miss America", didn't get around to parenthood until he was well into his 40s—he will be 48 on May 11— and the change made differences that he still finds fascinating.

For one thing, he has permanently lost stage center at home. Waving in a manservant bearing a tray of coffee and cups, he explained:

"I used to sit around complaining to friends—80 pages a week to memorize for Bilko, this wrong with the show, that wrong with it. Now I come home, my wife is pregnant, Nancy fell and broke a tooth. I don't have a chance to get lost in my importance any more. I got married—nobody listens to me."

For another thing, the nation's bookmaking fraternity lost him permanently:

"I used to gamble violently. Why, I don't know. Only money was nothing to me. You'd lose it and win it. Now, being in a show has other than vanity involved. The kids got to get a little more security. It has a purpose now. After all, there isn't a doctor's bill that comes in that's not trebled.

"I live very well, but how the hell do you save money? You can, I guess, if you don't have a car take you to the theater. But I have a curtain to make and sometimes I can't get a cab. And you gotta be there every night with a maximum of what you can give. Ten minutes of my time is a zingo. I go all out. Even my conversations are too vital, too violent.

"I got a million dollars last year to make four TV spectaculars and wound up with $4,000 profit. You pay out. You pay out for good material. It (gambling) was a way of life with me, and unnecessarily ashamed of it I was.

MOTION IN REPOSE

"I shouldn't have been. It's the most honorable endeavor in the world. You know why? You lift up a phone and talk to a man you don't even know and say I want something on so-and-so. There's no contract and I never lost a payoff. I used to bet all over the country on anything — basketball games, cricket matches, tiddlywinks—you name it, I had it."

The above is the last attempt that will be made today to reproduce in accurate sequence Silver's conversation, which has some of the fumbling impact and surrealistic flavor of a waking dream.

Even in repose, Silvers usually seems like a walking commercial for benzedrine. His hands move, constantly, but never nervously. Light dances upon his unadorned pate and glances off glasses that look as if they came from the bottoms of two soda pop bottles. His teeth, large, numerous and magnificent, gleam; the chipmunk pouches under his jaw appear to have been just filled with something either fattening or illicit, but it is impossible to begrudge him the larceny. He calls his male friends "sweetheart" and "baby" and he is one of the few men in the world who can do this without seeming offensive.

Whereas the homebody Silvers is an agreeable jumble, the working Silvers is a wily loon with a nearly unerring and very serious sense of what he is about. Silvers has worked for days and weeks to deliver a line for its maximum effect and has been

PHIL SILVER

known to enfold an audience with a single, unrehearsed gesture.

Onstage, Silvers, who is desperately near-sighted, doesn't wear lenses in his horn-rimmed spectacles, because light, bouncing off the glass, might camouflage expression. As a result, he can barely see the conductor. On opening night of "Do Re Mi", as the curtain calls began, he whipped out his real glasses and took off the stage pair in order to get a look at the audience and "to see my wife."

The gesture, perfect in its timing and economy, got a big laugh and is now part of the performance—the last laugh in a show that, eight years after "Top Banana," offers again the pleasure of seeing Silvers in the flesh. In this show Silvers plays a victim instead of the usual victimizer. But the ultimate effect is the same. He is brush, glib, wheedling, inexhaustible and, above all, irrepressible.

Brownsville-born, the youngest of eight children of a Russian-Jewish immigrant couple, Silvers started performing at 12 as a boy singer, became a comedian when his voice changed and spent years learning his trade, first in vaudeville and then in the best of all prep schools for clowns—burlesque.

Perhaps because he spent so long earning his bread and butter at comedy, he discusses his craft in kitchen terms. A particularly good show was "tasty." A scene "smells" right or has an "odor".

He has rigid standards: "Mispronunciation of a word is always a laugh, but it's not a tasty laugh. Neither is racial humour. I'm glad to see there's less of that around—Jewish type of humor, for example, jokes that belittle the comedian and the listeners."

Silvers is subject to a normal degree of melancholy, but he insists that he is never so wrapped up in himself that he is unaware of the world around him. He is a political liberal, a fervent supporter of Israel and a man who has given generously of his time to the United Jewish Appeal.

He has given up the jester's cap for Hamlet's doublet or to take on, say, ped in gloom that he longs to a serious TV role, just to prove he can do it. That would be "Novelty Day," and he doesn't approve of it.

"Any good comic is basically a good actor," Silvers said, gracefully arching a silver coffee pot over an empty cup. "I just feel that anything I do is as dignified as Shakespeare."

Although "Do Re Mi" is laced with shining moments of Silvers, it is typical of this thoughtful viewpoint that his most conspicuous moments of pride involve the times when he is least conspicuous. At one point, Silvers lies in bed leafing through a newspaper and finally falls asleep while his co-star and stage wife, Nancy Walker ("Goddammit, this dame is a pro"), sings "Adventure," a show-stopper.

AN ITCH TO DIRECT

"I tell you one thing I have as against a lot of other guys," he said. "I can stand silence. I know when not to get laughs. I don't flick a page of that paper distractingly. And a lot of guys might fall asleep conspicuously."

"I tell you," he said after drawing breath for a second, "there's no joy in the world like a scene that plays flawlessly."

These days, Silvers is so entranced with his sense of grasp of craft that, although he worries abut sounding like an "elder statesman," he passes on his thoughts unashamedly, if modestly.

At one time he used to sidle up to an actor and spend 10 minutes talking about the Dodgers before venturing a suggestion. Now he comes right out with it, no longer, "a guy who leans back and deals in little improbabilities."

He is beset with an itch to direct—"to pass on these knowledges I have"—but still enjoys performing too much to pass to the other side of the footlights.

His only other serious frustration is the sight of an unattended typewriter. From time to time, he produces a piece for an annual issue of one trade paper or another; what he lacks in formal education (which ended during his freshman year of high school), he feels might be compensated for by what he calls "my wandering ear." He likes what he has written and he'd like to do more "if I ever find the discipline."

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CONGRESS EXPLAINS JOHNSTON AFFAIR

Dear Sir:

Of course I realize that the editorial Commentary on the front page of your excellent issue of Jan. 13th was written before the full facts were known to you but nevertheless I must write to clear the record, if nothing else.

The committee of the Congress that dealt with the case of Johnston, Everson and Charlesworth felt that the statement from Mr. Johnston expressed a sincere amend. It is not what we would have written perhaps but we have accepted it at its face value.

We are satisfied that there are no "innocent babies" behind the affair, that the article did not represent any malicious policy, and was not distributed in order to cause dissension between citizens on racial or religious lines. It was and is our feeling that rather than drive a permanent wedge between Mr. Johnston and his firm on the one hand and the Jewish community on the other, our action has resulted in a gain for the community relations of the Jewish group.

We know there is considerable interest in this case in the community and in order to give full opportunity for discussion it will be on the agenda of the Regional Conference of the Canadian Jewish Congress in Hamilton next week and at the Public Relations session. Delegates and observers will be free to take up the matter and all are welcome to participate when we make our report to the Jewish community.

Sincerely yours

SIDNEY M. HARRIS
Chairman National
Joint Public Relations Committee

IT'S A PEREGRINATE YOUNGER GENERATION

Corson Travel Service Here Registers More and More Students for Arista's Educational Tours; Organization's Director Will Visit Here Soon

What a peregrinate people we are has been well demonstrated since the war. Not only servicemen, but many thousands of Canadian professional and business men and women, educators and seasoned travelers have journeyed about North America and European lands.

Now younger voyagers, the college students and even the pre-college set, it is learned, are setting quite a pace, patterned after the experiences and the daydreams of their parents.

From all over Canada, they are joining in groups with other young people from the States, to tour this Continent and Western Europe.

One of the first to become aware of the need and to offer leadership in this field is an interesting organization, the Arista Student Travel Association. Its directors have developed this special program: well planned, escorted tours of North America and Europe for carefully organized groups of young people from many regions, with reliable, stimulating, thoroughly experienced teacher-couples as tour leaders; and excellent accomodations, food, lodging, transportation and professional guides everywhere, all most responsibly directed.

What's more, the educational tours have been made available to a much greater number of families than the old "grand tours" for a few fortunate young people ever were.

Here in Toronto, Jack Corson of Corson Travel Service and his lovely wife, working with Arista, have gained considerable experience in student travel.

Their own daughter was a member of one of Mercury Tours in 1959, they said, and mode lasting friendships while seeing much of Canada and the United States. The complete itinerary includes: New York; Niagara Falls; Toronto; Minaki Lodge in Lake-of-The-Woods, Winnipeg; Banff National Park; Lake Louise; Vancouver; a cruise to Victoria; another on Puget Sound; Seattle; Portland; San Francisco; Santa Barbara and the beach resort; Los Angeles; Phoenix; Grand Canyon National Park; El Paso (with a visit to Juarez, Mexico, for shopping and sights including a bullfight); Dallas; New Orleans; Miami Beach; and back to New York and Toronto.

In 1961, Miss Corson will be a member of an all-girl group aged 17 to 20, taking the Southern Continental Tour of Europe, which includes England, France, Spain and Italy and Switzerland, Mr. Corson said. The tour leaders, who know Europe intimately, are the same ones with whom Miss Corson toured North America.

Mr. Corson served about 30 young people during the past year, in various Arista tours. In the coming year, he expects almost 50 from Toronto to participate in next summer's programs.

Parents in Toronto particularly appreciate the fact that only about 4 young people from this city are in any one group, he pointed out. In that way, they can meet students from other parts of Canada and the United States.

Moreover, special booking and routing arrangements have been made available by Arista so that on the popular Mercury tours, for example, members can join the group in Toronto, at a special rate as well.

The same is true for the unusual program of travel and summer session at the world-famed Banff School of Fine Arts, University of Alberta. Young people from Toronto join the others flying here from New York and changing planes here for Calgary, airport for Banff. After the 41 day session with courses in languages, music, painting, drama and other arts, and the 12-day tour of the scenic Northwest and California, the Toronto members fly home directly from Los Angeles.

Full information on the entire Arista program and a brochure with many helpful travel suggestions as well as itineraries — and a unique list of personal references and comments by other students — are available from Corson's Travel Service, 473 Eglinton Avenue West.

Mr Corson announces also that parents and young people here will have an opportunity to meet a director of Arista, Mr. William Kulick, who will be in Toronto on January 26th through the 27th, for a series of lectures and showings of motion pictures on student travel. Mr. Corson may be called for complete details. HU. 1-5167.

CARIBBEAN

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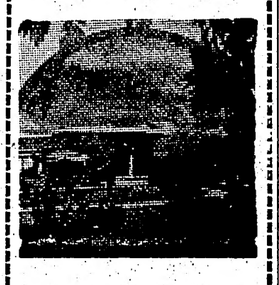

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Left to right: MORLEY ZOBERMAN; HERSHY GRYFE; LORNE GOLDSTEIN; SHELDON SCHWARTZ.

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Announcements, Engagements, Receptions and Personal Notices.

ENGAGEMENTS

Mr. and Mrs. Oscar Shainhouse, 94 Ridge Hill Dr., announce the engagement of their daughter, Hyla Sharon, to Barrie Phillip Segall, son of Mr. and Mrs. Harry Carrel, of Welland, Ont. The marriage will take place Tuesday, February 7, 1961, at the Beth Tzedec synagogue.

Mr. and Mrs. Archie Gollom, 182 Fairholme, are pleased to announce the engagement of their daughter Sylvia Zilpah, to Harvey Rubenstein, son of Mr. and Mrs. Jack Rubenstein, 36 Sultana. The wedding will be announced at a later date.

ARTHUR GOLDBERG...

(continued from page 3)

berg is the author of a code of ethical practices for union officials which aroused against him the enmity of certain union leaders. At his suggestion, the A.F.L.-C.I.O. expelled several large unions which failed to maintain ethical practices. In 1955 he helped achieve the merger of the A.F.L. and C.I.O., until then two competing labour organisations. He later wrote a book about the merger entitled: "A.F.L.-C.I.O.: Labour United."

As Secretary of Labour he will surely make his prime task that of improving labour-managment relations. In recent years he has often decried the increasing truculence on both sides of the bargaining table, saying it is a luxury which the U.S.A. cannot afford at a time of competition with the Soviet system. He favours setting up a tripartite national council of labour, management, and public leaders to advise the President on such problems as automation, economic growth, stable prices, and unemployment.

Goldberg has in the past worked closely with Mr Kennedy on labour legislation, when the President was in the Senate. He was an early supporter of Mr. Kennedy for the Presidency and helped to swing top labour leaders to his side.

The youngest of eight children born to a poverty-ridden Jewish immigrant couple in Chicago, Goldberg has retained a strong sense of misery of the poor ever since, and will now be in a position to help relieve their situation in large measure.

While Goldberg has not been very active in Jewish affairs, he retains a strong affiliation with Jewish causes. He is a member of Temple Sinai (Reform) in Washington, and is a regular contributor to the United Jewish Appeal. He has been instrumental on several occasions in lining up organised labour support for Israel and the Histadrut.

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NEW ISRAEL ARTWORKS TO BE SHOWN AT BALL

One of the outstanding collections of Israeli art ever exhibited in Canada will be on display at the Ambassador's Ball to be held on January 24th at the Royal York Hotel, under the sponsorship of the Toronto Israel Bond Committee. The exhibit has been brought to this country by Herbert Goldman of Haifa, Israel's foremost art dealer, who will be present during the showing. Especially for the Toronto showing, Mr. Goldman is featuring paintings by Israel's two most outstanding artists, Reuben Rubin and M. Castel, which are being flown here directly from Israel.

The group includes oils by Zvi Mairovich, Mordechai Levanon and Sh. Bonneh. Each of these artists has achieved wide recognition for his work in such international exhibitions as the Bienale in Venice and Sao Paulo, and international shows in the United States, France, England, Switzerland and the Scandinavian countries. Works of these artists are included in many private collections and noted museums in the U.S. including the Metropolitan Museum and Museum of Modern Art in New York, National Gallery and Smithsonian Institution in Washington.

Other distinguished Israeli artists represented in the collection are Jacob Steinhardt, Miron Sima, Jochanon Simon, Simon Holzman, Amos Jaskiel, J. Weiss, Yitzhak Greenfield and S. Weintraub.

Simon is especially interested in the art of fresco. Bonneh is a surveyor by profession who looks for his country's history through its landscapes, and for the Bible's world through its antiquities. Though Levanon is a very modest artist, his paintings speak the language of the Israel landscape, the glory of Jerusalem, the mystics of Safed, the freshness of the mountains and fields in spring. Steinhardt is one of Israel's foremost artists and won international acclaim for his sensitive woodcuts.

COMMUNITY CALENDAR

SATURDAY NIGHT, JANUARY 21
Canadian Jewish Congress
Regional Conference
Hamilton

SUNDAY, JANUARY 22
United Jewish Appeal - Accountants Meeting
Hillel Foundation
All University Religious Jewish Service Worship, (open to public)
Guest Speaker — Rabbi Bernard Bamberger.
Great Hall - Hart House
University of Toronto
Women's Hapoel Hamizrachi
Children's Carnival
Canadian Jewish Congress Regional Conference
Hamilton
Toronto Women's ORT
Dinner & Dance (art exhibition)

MONDAY, JANUARY 23
Hadassah
Hadassim Luncheon
United Jewish Welfare Fund
Leadership Development Meeting
Shaarei Shomayim Synagogue - Parents & Teachers - General Meeting
Canadian Friends of the Hebrew University - Barristers' Meeting

TUESDAY, JANUARY 24
United Jewish Appeal - Women's Div.
Advance Gifts Luncheon
United Jewish Welfare Fund
Executive Meeting
Israel Bonds
Ambassador's Ball

WEDNESDAY, JANUARY 25
Toronto Women's ORT
Bazaar Meeting
Federation of Jewish Women
Leadership Workshop

THURSDAY, JANUARY 26
Federation of Jewish Women
Leadership Development Workshop
Y.M. & Y.W.H.A.
Women's Health Club - Luncheon Lecture
National Council of Jewish Women
Education Meeting
Beth Tzedec Congregation
Board of Governors Meeting

NER ISRAEL CONTEST WINNERS ANNOUNCED

The dinner, last Wednesday, at the Ner Israel Yeshiva College of Toronto marked the announcement of the winners and presentation of prizes in an annual contest. Every spare waking moment had been utilized by the contestants to memorize the difficult Talmud passages and commentaries which they had learned under their teacher Rabbi Chaim Mintz.

The announcement of the winners was made at the Hebrew High School at 625 Finch Ave. West by Rabbi Mintz. The judges were Rabbi Sholom Gold, Principal, Rabbi Moshe Mintz and Rabbi Yitzchok A. Hershfeld.

First prize was a 6 volume set of Maimonides and second prize a 9 volume set of a Bible with 32 commentaries. Both of these prizes were purchased as an annual scholarship award by Mr. Jack Blitz in honour of his father-in-law and mother-in-law, Mr. and Mrs. Joseph Rosenvald, and their grandson, Andrew Blitz, a student at Ner Israel, made the presentation. Third prize was a set of Minchas Chinuch. Five other winners received volume sets of Mishnah Brurah.

Proud recipients of the prizes were the following: 1st Prize — Morley Zoberman, son of Mr. and Mrs. Sam Zoberman, 17 Cecil Street;

2nd Prize, a tie, — Sheldon Schwartz, son of Mr. and Mrs. Wilfred Schwartz, 447 Euclid Ave; and Lorne Goldstein, son of Mr. and Mrs. Sidney Goldstein, of 75 Invermay Ave.; Downsview.

3rd Prize — Hershy Gryfe, son of Mr. and Mrs. A. Gryfe, 3435 Bathurst St.

Runners up were Bernard Cooperman, Morton Amsel, Aaron Weisblatt, Joseph Greenbaum and Leslie Rosenthal.

Rabbi Gold reported that the judges had a great deal of difficulty in determining the prize winners because of the excellence of all of the contestants. He also pointed out in his remarks at the dinner that in most cases the winners excelled not only in their Hebrew studies but also were top students in the Secular Department.

STRANGE PLACES...

(continued from page 7)

of forbidding ice-falls, deeply crevassed, a place of utter desolation and danger, I cramponed with special care up and over the edge, feeling like a trespasser caught out on a perilous roof, till I reached the ice-fall at the top of the rift.

The cloudless sky at this great height was unnaturally blue and brilliant. So intense was the glare that when I took off my snow glasses my eyes soon felt the first painful gritty symptoms of snow-blindness. Skirting the ice-fall and a knoll with two humps above it, I began to tread the long, gently sloping ridge leading like a wide white carpet to the summit itself. The snow was ideally firm. At last, with pounding heart, I neared the ice-cap. Three small rounded terraces, and I was on the broad dome of Ararat.

The red-brown cone of Little Ararat, snowless, bare yet of pleasing symmetry, stood immediately to the east, blocking my view of the foreground of Soviet Armenia. Beyond in a tawny, furrowed landscape lay the white-rimmed Lake Sevan and green plantations of townships; far away on the northern skyline, the serrated wall of the Caucasus. Northwest the eye ranged over rugged countryside eroded by ancient river-beds, where the Turco-Soviet frontier starts its backward curve to the Black Sea, and Georgian influences have seeped into the rain-soaked valleys of the Lazes. To the south, the towering cone of Mount Süphan marked the line of Lake Van. A vast distance behind were the massed peaks of Kurdistan, a medley of yellow-brown tops. Brown, too, and darkly shadowed, was the lunar-like foreground of Persian Azerbaijan, where the Tabriz road winds through stony gorges and out across lonely fields of corn.

When the sun declined, I glissaded effortlessly down the ice-cap as if on skis. But soon I had an unpleasant shock. Approaching the first ice-fall, where the pitch of the slope begins to steepen, I struck an area of crevasses whose snowbridge, firm in the morning, but now made rotten by the sun, no longer bore my weight. My ice-axe saved me from temporary disappearance and I heaved myself at full length out of the danger zone. Lower down another warning experience was to come. Some large stones loosened by melting snow began to roll downhill. Like a fielder in a nightmare trying to judge the flight of a madly bouncing ball, I crouched fascinated as the boulders, gathering alarming momentum, plunged and ricochetted past me. The rest of the descent was uneventful, a long lazy glissade whenever possible till the tiny yellow speck of my tent loomed large at my feet.

I descended towards the Kurdish grazing-grounds next morning. My porter hailed me from below. He looked worried. "My donkey has been set on by wolves," he cried. "It is dying, and you will have to buy me a new one." I hastened down to confirm his story. It was true—the little grey donkey, deep wounds on its rump buzzing with flies, lay dying.

I agreed to recompense my porter and we continued the downward trek with a fresh donkey. At last the winter hovels, mosquitoes, and choking sooty dust of the plain were behind us. Swaying with fatigue we stood under the guttering oil-lamp of the "Hilton Hotel." My porter seized a melon from a pile on the pavement, and roused a boy asleep under a tea-shop table to brew tea. Two well-groomed Pakistani officers on their way by road from London to Karachi called a greeting from the tottering balcony. I groped my way to bed in the dark among snoring countrymen with their caps on.

Eight from Toronto

(continued from page 1)

Jewish societies and landsmanshaften in Toronto. They were delegated by the newly-formed Organization of Jews from Poland in Toronto.

The delegates are:

Harry Ferens, chairman of the Zaglembier Society and member of the executive of the Organization of Jews from Poland.

Harry Green, of the Independent Workmen's Circle and leader of the Toronto Achdut-Avodah movement.

Sam Lipshitz, editor of the "Voice of Radom", monthly publication of the Radomer organizations of the U.S. and Canada, and exective member of the Organization of Jews from Poland.

K. Lax, active member of the Lagover Society and treasurer of the Organization of Polish Jews.

Esther Seligman, an active member of the Rachover Society.

Also representatives of the Klimontover, Ozherover societies and a landsman from Bialystok.

Upon their return the delegation will report at a large meeting.

CHOPPED LIVER

(continued from page 2)

for Sal Mineo, and I was told I had the part."

Jill signed a 7-year-contract with Preminger and was flown to Israel with her mother and a tutor. She loved Israel. "The people are wonderfully warm and friendly," she said, "and I have great admiration for them and what they are doing."

When she visited a kibbutz, an agricultural settlement carved out of the barren desert, she met a number of young people and saw them work in the fields after attending school. "I admire them," she said, "but I wouldn't care for the same thing as a way of life for myself, except maybe for a very short time."

FINDS "KOSHER" INTERESTING

It was the first time Jill had lived on a kosher regimen, and it lasted for three months. "It was interesting," she said, "for a while. But I was glad to get back to a diet which is more normal for me. In Israel, you see, you can't have milk when you have meat for dinner. And I love milk with my meals."

Jill Haworth—it's pronounced "Hahworth," not "Hay-worth"—looked puzzled when she was asked how she liked chopped chicken liver. And she had come from England on an El Al plane, and had been in New York for two days when she dropped into our office. "What is chopped chicken liver?" she asked.

Can it be there is no chopped chicken liver in Israel?

Dr. ROSE N. FRANZBLAU'S column

(Continued from page 3)

in the child's suffering. This identification with the child's problem only adds validity to the youngster's anxiety. She reasons, emotionally, that if the parent gets so upset, then there must really be something radically wrong with her and she is right in feeling so panicked.

* * *

The impression the parent would like to give of feeling deeply with the child is not always an accurate or truthful one. The parent's agitation is often really annoyance because the child creates what the parent considers unnecessary problems.

While the parent may say that it is only the unacceptable behavior that is being rejected, the child feels that the parent really doesn't like her. That is why a child has to be told again and again, while being reprimanded and told to stop unacceptable acts, that the parent always loves her even though she doesn't always like what she does.

All children suffer somewhat when they have to leave their parents for more than a short time, especially when it is to engage in an activity or have an experience which is entirely new to them.

These feelings become less intense and pass if the parent remains calm and loving throughout. When the parent becomes impatient with the child, the youngster becomes impatient with herself. Should the parent become punishing, the child feels that she is a bad girl for having any apprehension. She then feels that she has to stay home and keep an eye on her position and holdings in the family or they will be taken away in punishment.

* * *

The homesickness that the child expresses when away from home contains a prodding suggestion that the parents should miss her and be sick at the fact that she isn't home.

Your daughter's agitation about advance preparation for tasks to be done is part of this same fear of leaving the old and facing the new.

When a youngster feels that her parents expect too much of her too soon, she wants to live up to their expectations and give them the pleasure of her achievement. At the same time, she is petrified at the thought of failure. In such a dilemma, she wavers from one side to the other and becomes nauseous, like a seasick person on a boat that is rocking back and forth.

The problem might be handled by telling the child that any decision about going places or doing new things is up to her and that even after she makes it she is still free to change her mind. The heavens won't fall. She doesn't have to become sick to evoke sympathy or avoid disapproval. Tell her she will have many more opportunities and that when she is good and ready she will go, in her own good time.

It might be helpful for parents like you, who are concerned about their child, to talk out your concerns with an expert and have some of your anxieties clarified. Should treatment for your daughter be indicated, the expert would tell you so and make the proper referral.

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